FOURE SERMONS:

SERMEVIX. 36

2. The bleffednesse of Pe Ac E-makers. ?
2. The advancement of Gods Children. ?
Preached before the KING.

3. The Sinne against the holy GHOST.

Preached at Pauls Crose.

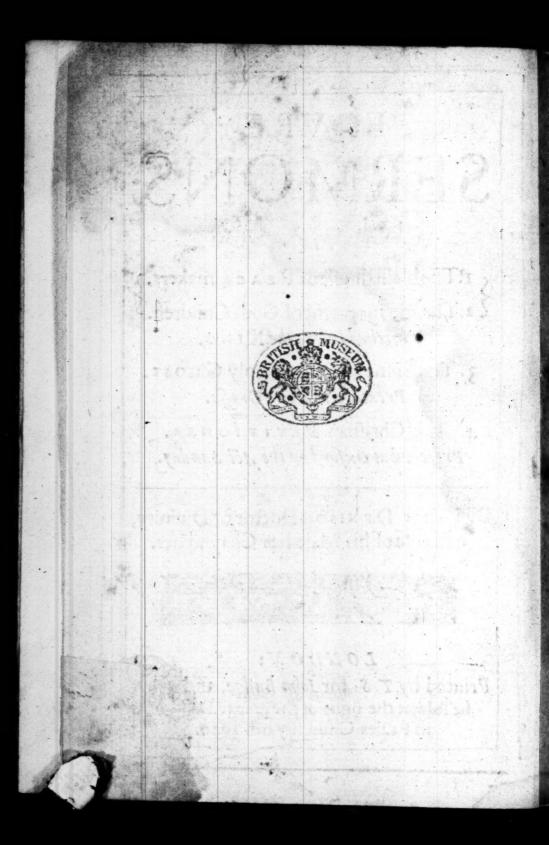
4. The Christian PETITIONER.
Preached at Oxford on the Act Sunday.

By I on DENISON Doctor of Dininity, and one of his Maiesties Chaplaynes.



LONDON:

Printed by T. S. for Iohn Budge, and are to be fold at the figne of the greene-Dragon in Paules Church-yard, 1620.



Beati Pacifici.

BLESSEDNES of Peace-makers:

And the

ADVANCEMENT

of Gods Children.

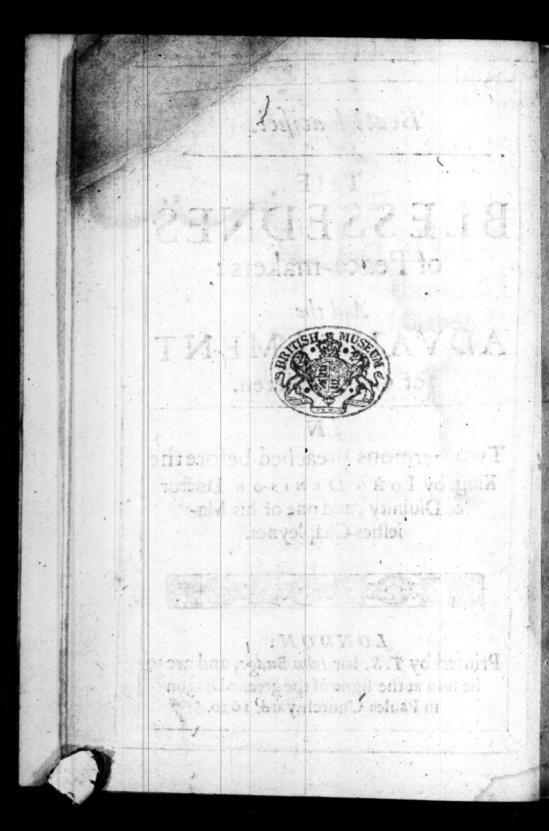
JN

Two Sermons preached before the King, by I o H N D E N I S o N Doctor of Dininity, and one of his Maichtes Chapleynes.



LONDON:

Printed by T. S. for Iohn Budge, and are to be fold at the figne of the greene-Dragon in Paules Church-yard, 1620.





THE RIGHT

Honorable, THOMAS

Farle of Kelly, Viscount Fenton,
One of the GENTLEMEN of his
Maiesties Royall Bed-chamber,
Knight of the most noble order
of the GARTER, and
of his Maiesties most Honorable Privite Counsell.

Right Honorable



H E publishing of these Sermons hath, by some who are iudicious, been thought necessary for the pre-

fent times: They may happily stirre men up to a serious consideration, and correspondent thankefulnesse for these blessed dates of Peace and

A 2

Grace

No Wite Pa

Grace which wee enjoy, vnder the government of the most Wise, Learned, and Religious King, that ever this Nation had.

And peraduenture, the view of this excellent Ornament, may more fome, who are now contentious, to become studious, according to the Apostles precept, of Peace and Quietnesse.

Being resolued for the publishing of them, I wanted no motives for dedication. As my selfe have duely observed, and others ingeniously acknowledged your Lordship, in your generall carriage, A worthy patterne of all true honour: So have I much reioyced to observe your Lordships religious disposition (the life and lustre of true Noblenesse) and your constant sanctifying of the Sabbath, both at the prayers of the Church, and preaching of the word, without neglect or divorce of those sacred ordinances.

And who doth not honour you

Peace:

1 Thef.4.11.

Doctor Hall.

as a worthy instrument of our happinesse, in the happy rescue of the deere life of our gratious Soueraign? For had the bloody delignes of the insolent Gowries taken effect, the light of our Ifrael had beene put out; and wee (for ought that any mortall eye can fee) left altogether hopelesse of those great blessings we now enjoy. But in more particular, the respect your honor hath had to my Ministery, euer since I was knowne vnto you, and your gracing of me both in Court and Country, doe worthily challenge some testification of thankfulnesse, without which I might juftly incurre Claudius Cafars censure vpon ingratitude. And as your Lordships fauours haue beene publike, so the Philosopher hath taught mee not to tender my thanks in angulo, of ad aurem.

Therefore (insteade of better meanes) these two Sermons, like the widowes two Mites, doe humbly present themselves to your Lord2. Sam. 21. 17.

Ingratos reunca. uit in feruitutem. Sucton,

Seneca de Benefic. lib. 1.c. 23.

A 3

fhips

THE EPISTLE, &c.

thips hands, crauing your acceptance, and the continuance of your fauour to him, who heartily prayeth for your prosperous estate, and hath vnfaynedly devoted himselfe

forste Jour Honours in all

humble observance,

Io. DENISON.



CHRISTIAN READER,

Am occasioned, in saluting thee, to Apologize for my selfe. I have beene taxed, by some, for too much tart-

nesse in these Sermons, against those who dissent from our Church in her Ceremonies and government, and for ranking them with Peace-breakers. But heare my inst defence: I professe freely, if a man be of an humble spirit, peaceable behaviour, and, as his Maiesty writes, Learned and Grave, though he doe not altogether like the Ceremonies of our Church, he is not the man whom eyther my tongue or pen shall strike.

And be be Minister or private Christian, by how much the more strict Preface to his

A 4

and

and carefull any one is in the waies of God (so it be in sincerity, without contention and oftentation) the more 1 doc esteeme him worthy of respect.

But when I observe some others, eyther by their Bookes, Sermons or Conferences, to be proud, factious, and

contentious; blame me not for taxing them as enemies to our Peace; or if thou doe, I little regard it. Pride, Faction, and contention, I could never like in any.

Saint Aultin faith in the like cafe: The

Church hath that thee may fuffer without, and figh for within, yet the accounts as enemies both those

that are without, and those that are

within; those that are without are

more cally avoided, those that are

within are more hardly indured.

Gideons Altar and Ensignes did

carry this Motto, Ichonah Ihalom;

The Lord fend Peace: And our Sourraiones diction is . Beari Pacifici,

which conforting with his gratious acti-

ons, should call vs-all, like good Soul-

diers, to the standard of Peace. Those

Est ergo ecclesca quod serat foris gematimus. Ini micos tamen deputat suos foris co intus: foris sacilius euitabicles, intus difficilius tolerabiles.

Aug. praf ad Plal 142.

Iudg.6.24. Newtransl. margent.

Bleffed are the Peace makers

two famous Cities of Greece which often sarred one with another, when they were assalted by the common enemy, united their forces for the common defence: Would to God the children of light would learne to be as wife as the children of this world in their generation.

His Maiefly bath gone before ws in bis excellent encounters: Were it not fitter to follow him against the common enemies in a iust and waighty quarrell, then by taking up the pen, to disturbe the peace of the Church, about matter of Ceremonies? Let me intreate those who are contentious, as they tender the peace of their Soules, to ponder dilagently the Apostles precept to the Colossians: Let the peace of God rule in your hearts, to the which you are called in one body. And to consider seriously his prayer for the Thessalonians, vitered with much vehemency, and divers waighty and mouing circumstances. Now the Lord of peace himselfe giue you peace alwaies.

Thetes and Athens.

Luk. 16.8.

Par transferrig

elt qualities ve.

ras: Puller.

Par garmen.

Colof. 3. 15.

2. Thef.3.16.

Pax transitoria
est quoddam vestigium pacis
aterna,
Greg: Pastor,
Par. 3. admon.

alwaies by all meanes. And I heartily wish, that his precept may so preuaile with them, and his prayer for
them, that they may become the Sonnes
of Peace; and that this Peace
temporall, may be to them a
pledge, and steppe to
Peace eternall.

ofho Reador



MAT. 5. 9.
Blessed are the PEACE-Makers.



es

E reade in the tenth of Luke, that when our Saviova fent forth his Disciples to any house, hee enioyned them,

thus to salute it: Peace be to this house.

That salutation, blessed be God, hath prospered well in the hands of his servants, and, like Maries pretious openment, hath filled this house with a sweete persume of Peace. In regard whereof, instead of the Disciples salutation, I have taken our

Luk. 10.5.

Ioh.12.3.

our Sauiours benediction, (for my purpose was, that my first Oblation in this house should be a Peace-offering.) Beati Pacifici : Bleffed are the Peace-makers, for they shall be called the children of God.

Which words!

1. A benediction, Ble fed are the Peacemakers.

2. A reason or macontaine 2. e- nifestation of the bespecial points, | nediction :

For they shall be called the children of God.

The Benediction, which at this time shall be the bounds of my speech, yeelds two words, and the & Beati & same two parts: Pacifici.

For in them I S A Person, and obserue, ? his condition.

The person a Peace-maker, his condition, He is bleffed.

And indeede thele are inseperable companions, Peace-makers and Bleffednes: They goe hand in hand, & are like Hippocrates twins, which lived &

died

died together. There was neuer any bleffed (had he opportunity) but he was a Peace-maker. Neuer was there Peace-maker, but hee was bleffed. Here Beati is first in place, but Patifici is first in order: For a man must be Pacificus, before he can be Beatus; hee must be a Peace-maker, that hee may be Bleffed, and therefore wee will beginne with him first.

Now this word Pacificus is a compound, and involves two words, a subject and an adjunct, a man and his ornament, Peace, and a maker of Peace. I call Peace an ornament according to the phrase in Schooles, and fitly in my conceit, for without it a man is but a Skeleton, or like the brasen Serpent when it was without vertue, Nehushton, a peece of brasse: We will first consider the ornament that makes the man, Peace, and then the man who is graced with this ornament, the maker of Peace.

Saint Paul, I. The J. 5. exhorts thus concerning the ministers of Christ:

Substantia sunt receptacula accidentium : Accidentia sunt ornamenta substantiarum,

2. King. 18,47

Medici anima-

Heb 13.17.

1. Tim.3.

25 39 A 1168303

· da) : same

Many my Me

ed anime Ace

Haue them in singuler reverence for their workes fake. Hee that regards that exhortation, will looke into the worke, and when he finds that they are conversant about the most noble Subject, as being the Phisitions, and watch-men for the Soules of men: It will cause him to subscribe to the Apostles encomium, who calls that office, nahov Leyov, A worthy worke, and consequently to yeelde to his exportation, Have them in fingular renerence. So he that confiders this excellent worke and ornament Peace, will take notice of the worth of the Peace-maker, and consequently pronounce him bleffed. Thus the totall of this our present discourse, yeelds vs these particulars. First a worke, which is Pax, Peace: Secondly, the workemen, Pacifici, the Peace-makers; and that wil bring in the third, which is a reward, Beati, Bleffed. And of these points in order.

Saint Penial Teleft 5 execute thus

of receiving the mailters of Chest:

The first part: Of PEACE.

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C Peciosum nomen pacis est, faith Hi-Olary: The name of Peace is specious, yea it is pretious. For God, the fountaine of all goodnesse, is in sundry places of Scripture stiled. The God of Peace. Christ, the author of our hopes and happinesse, in the ninth of Isaiah, is called the Prince of Peace. The Gospell, which is the glad-tidings of good things, and the power of God to faluation, in the fixt to the Ephefians, is intituled, The Gospell of Peace. Peace, it makes the sweetest Hymne that the Angels could fing at our Saujours birth, Gloria in altissimis, Glory be to God in the highest heavens, Peace vpon earth. The richest legacy our Sauiour could bequeath to his Church, at the time of his death, Pacem relinquo vobis, My peace I leave with you, my peace I give you. Yea fo ample and excellent is this ornament, that the Hebrewes under the

Rom. [5.33.] 1. Cor. 14.33. & passim.

Isaiah 9.6.

Rom. 10, 15.

Ephel.6.15.

Luke 1. 14.

Ich,14.27.

it

August.

Some divide it into two parts, fome into three.

name of Peace, doe comprehend all prosperity and felicity whatsoeuer; and not vnfitly, if wee consider it in the seuerall branches.

I will not stand to shew how some dicotomise, some tricotomise this Peace. I like the distinction of a soure-fold Peace, because by it I shall the better vnfold this ornament. And that is, Pax superna, interna, externa, aterna: The Peace of Reconciliation, of Consolation, of Association, of eternall Saluation, & these soure are like soure links of a Chain, all inseperably knit together.

The Peace of Reconciliation, is the Peace between God and man. This is the foundation of all true comforts, and the head of the fountaine, whence all the other kindes of Peace doe spring. When Adam did eate the forbidden fruite heelost his fauour and Peace with God, and his slying from the face of God was an evident argument of the breach of that Peace.

Et Denm & pacemperdidit. August.

This

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W C

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This was a miserable condition; for better it were to be at varience with all the world, then to be at oddes with God. Horrendum est: It is a fearefull thing, saith the Apostle, to fall into the hands of the lining God. And no meruaile, for hee is a consuming sire; yea, he is able to cast both soule and body into hell for euer.

By how much therefore this warre and varience is wofull, by fo much more is the reconciliation comfortable. Therefore the Lord doth not onely ingeminate the loy of this newes, Efay. 40. 1. faying, Comfort you, comfort you my people. But bids his servants bring forth this Cordiall, and speake to the heart of Hierusalem, and cry unto her, that her warfare is ended. As it was joyfull newes to Pharaohs butler, that the King his masters fauour should be recovered, and himselfe restored to his office: So must it needes be a fingular comfort to all the chilHeb.10.31.

Deut.4.24.

Mat. 10.28.

Ver.z.

dren

Gen.40.13.

dren of God, that he is reconciled to them, and they restored to that happy estate which they lost in Adam: So that I may say of this kinde of Peace; Speciosum nomen Pacis est. The name of Peace is specious, tis precious.

Now this Peace of reconciliation, brings in the next linke, the peace of Conscience, which I call the peace of Consolation: For when this happy newes is beinght home to the heart, that Gods instice is satisfied, and his wrath pacifyed; then have we Peace and iow in the holy-Ghost.

There is no milery comparable to the sting of Conscience; A wounded spirit who can beare? When one shall be restlesse, like the raging Sea, tossed with the billowes of despaire, as Esau speakes of an unreconciled sinner: When hee shall have the Furies with their whippes and torches vexing him, as Suetonius writes

of Nero: when he shall feele a bur-

den

Rom.14.17.

I.Pro.18.14.

Efa. 57.20.

Sueton, in vit. Nero cap, 34.

den voon his Soule euen heauier then Eina, as the holy Historian speakes of Cayne: If then Christ lefus shall bring this distressed soule into his wine-celler of comfort, and spread over it the banner of his compation, asit is Cant. 2.4. Then, as the babe sprang in the wombe of Elizabeth at the falutation of the blef-Virgin : So thalf the humbled heart, vpon the apprehension of this comfort, energleape for ioy. Yea, fo comfortable is this peace of Conscience, Saint Austin calles it the foules Paradice : And Salomon, speaking of it, faith, A good Conscience is a continual feast. So that I may likewise conclude concerning it, speciosum nomen Pacis est. The name of this Peace is specious and precious.

The third kinde of Peace, which I call the peace of Affociation, is that civil peace which is betweene man and man. And rhis also is a confequent of the former. For as Saint 1. Ioh.4.20.

B 2

10hm

Gen.4.13.

Luke 1.41.

Aug. de Genef. ad Lit. 2.8.

Pro. 15.15.

1.Chro, 22.9.

2. Reg. 22.10.

Rem. 12.18.

Phil.s.x.

Iohn saith, he that loues God, will also loue his brother; So he that is at Peace with God, and with his owne Soule, will surely be at Peace with men. This Peace is excellent; and therefore almighty God, when he will give a great testimony of his louing favour to Danid, tels him that his sonne shall be a man of Peace. And when hee will manifest his respect to the melting heart of Iosiah, he promiseth him that hee shall goe to his grave in Peace.

The passages of Scripture vrging this, are aboundant and vehement. As that in the twelfth to the Romanes. If it be possible, and as much as in you is, have Peace with all men. If it seeme as solventon, impossible, in regard of others, yet to if iman, doe you your best indeauour to have Peace. And what a vehement adjuration is that in the second to the Philippians? If there be any consolation in Christ, any comfort in Charity, any fellowship of the spirit, any com-

passion and mercy, embrace Peace and vnity.

But as wee have done in the former, so let vs see the beauty of this bleffing by her contraries, Warres and Contention. For, Quantum fit pacis bonum ex ipsa seditione conspicitur. What is warre and contention, but a denouring fire, which confumes the house of Millo, Shechem, & the Cedars of Libanus? For by it, Nation is defiroyed of Nation, and City of City, as one house is set on fire by another: Therefore albeit Salomon faith; There is a time for warre, and a time for Peace, yet are warres to be shunned as the bane of this bleffing. As nature hath prouided no euacuation of blood but in case of extremitie, so warres are not to be taken in hand but in case of necessity, according to that of Saint Auftin, Pacem habere debet voluntas, bellum necessitas. Those therefore that will attempt needelesse warres, let them prosper like Abab

Nazianz, de Pace,

Iudg.9.15.

2. Chro. 15.6.

Ecclef. 3 8.

August. Epist. 205. Peace should be voluntary, Warre necessa1.Reg. 22.34. 2.Reg. 19. 35.

Plutarchus.

As it was at the intended inusion 1588

Ahab at Ramoth Gilead, and Rab-Shekah against Hierusalem. Let it be vnto them as it was to those Roman hot-spurs Flaminius, Minutius, and Varro; who imarted for their temerity in this case. Those that come in hostile manner, with their kniues ingrauen, To cut the throats of the English Hereticks, let them see a coyne stampt (as a memoriall of their difastrous enterprize) with the forme of a Nauy, and that inscription, Venit, init, fuit: It came, it went away, it came to just nothing. Surely no man knowes thorowly the benefit of Peace, but hee that hath seene the dolefull face of warre. He that had heard the clattering of Armour, the ratling of Trumpets, the thundring of Canons, the cries of the wounded, the groanes of the dying, and feene the fyring of Temples, the deflowring of Virgins, the rapes of Matrons, the murdering of infants, the vastation of fields, and spoyling of houses, could not but say with forrow

row, En quò discordia cines perduxit miferos! Behold the dolefull iffite of our discord; and acknowledge, that the name of Peace is pretious. Hee that hath read that lamentable Epistle of the ancient Britaines; inscribed, Agitio ter confuls gemitus Brita. norum; to Agitius thrice Confusitie fighes of the Britaines. Hee that could behold how many noble fami. lies, how many famous cities, how many glorious Monarchies have beene brought to their periods by warres, by contention; would confesse ingenuously, that Peaceris a great bleffing. O fortunati minium bona fi fua norint- ingli. Bur alas, wee lit under our vines, and under our fig-trees, yea, we enjoy abundant bleffings in Peace, yet are we not fo happy as to fee our happinesse; yea we are growne, through our plenty of Peace, to dif-esteeme it, as the Indians doe their fragrant woods in fires, who by much vie are weary of them, and as the Ifraelites did Manna, who

Vorgil, Eclog. 1.

Apud Gildam. page 14.

Horace, A councies chancies med plainely be that to his councies by plasford PGU 3 4, 14.

Horace, 41.109

The holy Hiflorism speakes of this 25 of a great blefling, 1.Reg. 4.25. who by reason of their plenty did

loathir.

Well, let contentions spirits be transported as they will; the sonnes of Peace, shall say with the Psalmist, Ecce quam bonum & quam iucundum, Behold how good and pleasant a thing it is, brethren to dwel together at vnity. 'See, 'tis both bonum, and incundum, it is good and pleasant: Et omne tulit punctum, qui miscuit vtile dulci. Would a man see good daies? He must lay the foundation thereof in Peace. Peace, it is the mother of plenty and prosperity, according to that in the 147, Pfalme ; He fetteth Peace within thy borders, and satisfieth thee with the flowre of wheate: And that in the 122. Let Peace be within thy walls, and prosperity within thy Palaces. Where Peace is planted in the borders, there is the flowre of wheat, and when it is entertained within the walles, prosperity takes vp her habitation within the Palaces. Health is not more beneficiall to the

Pfal,133.1.

Horace: A man the thm ir kem oft plainely hits. that to his profit pleafure fits. Pfal. 3 4. 14.

Pfal. 147-14.

Pfal, 122.7.

the naturall body, then Peace to the politicke. Plutarch said well, Those Hines are in best case where the Bees make most noyse, but those commonwealths are in best state, where least noyse and tumult is. Peace, it is the nurse of Piety; by it religion thriues, and the Church flourishes : As we reade in the ninth of the Acts: Then bad the Churches rest, and multiplied. Yea it is not onely the mother of prosperity, and nurse of Piety, but euen the glory and crowne of Christianity; when the vnity of spirit is so kept in the bonds of Peace, that Christians are (like those happy conuerts in the primitive Church) μία Juxu μία καρδια, as it were one Soule in so many bodies. Illic mandauit Deus benedictionem. There the Lord promised his bleffing, and life for euermore. Non in commetione Dominus: God was neyther in the bluftring windes, the boyfrous earth-quake, nor the furious fire; But when the still and soft voice comes.

Plutarch. Reipub.gerenda pracept.

A&.9.31.

Ephel 43.

A &s.4.32.

Pfal. 1 33.3.

1.Reg. 19.11.

3, Cor, 13.11,

comes, there the Lord is, according to that of the Apostle, Brethren line in Peace, and the God of Peace shall be with you. 2. Cor. 13. Therefore I may also say of this kinde of Peace, Speciosum nomen Pacis est. The name of this Peace is precious.

The fourth and last kinde of Peace, is Peace eternall, which also followeth the other; For hee that hath not Peace on earth, shall neyther have peace nor place in Heauen. As the first was Pax regis, so this is Pax regni; As that was Pax gratia, so this is Pax gloria, that was peace with Heauen, this peace in Heauen: That was peace of grace, this is peace of glory.

This Cassiodore describes negatively, Vbi nibil adner sum nihil contrarium, which admits no adversity, no crosse or calamity; for the seruants of God have all teares wiped from their eyes. There is a meruailous difference betwixt our present and suture condition. Wee are here

like

Caffiodorus in Plat.36.

Reuel.7.17.

like sea-faring men, incountred with many contrary windes; Neuer did any fayle so prosperously in the Ocean of this present world, but sometimes hee hath met with the stormes of discontent : But there is sinus maris, & finus matris; the port and hauen of constant happinesse. The excellency of this peace, the Scriptures let not forth politicely, but in Alegoryes, and no meruaile: For neyther eye hath seene, nor eare hath heard, nor can it enter into the hearts of men, what the Saints and feruants of God shall ensoy in heauen. Saint Austin knowes not whether he should call it, Pax in aterna vita, or aterna vita in Pace : peace in eternall life, or eternall life in peace. And no meruaile, for if he had been furnished with the tongues of men and Angels, he could never have expressed the excellency of it: Tam speiosum nomen pacis est; the name of this Peace is so specious, so precious,

1. Cor.2, 9.

August de Ciuit. Dei,19,11. The Second part : Of the Peace-maker.

I Might further observe the excellency of Peace and Vnity, as being founded in the blessed Trinity, three persons and one God. But I come to speake of the Peace-maker, whose honour it is, that Peace is the worke of the blessed Trinity.

First, the Apostle saith, that God was in Christ, reconciling the world to himselfe. He speakes peace to the soules of his servants, causeth warres to cease, and planteth peace in their borders. Therefore is hee called the God of Peace; yea the name of his house is Peace, for his dwelling is at Salem, that is, peace, Psal. 76.2.

Christ Iesus also is a blessed Peace-maker. For we have peace with God through our Lord Iesus Christ. Yea hee is called our peace it selfe, because peace is Pracipuum opus vnigeniti, the especiall worke of the Sonne of God.

He set at peace, by the blood of his

2.Cor.5.19.

Pfat.85.8.

Pfal. 46. 10.

Leuit .. 16.6

Rom. 5.1:

Eph. 2.14

Chryfoftom.

ειρηνοποιήσας.Col.1.20. his crosse, all things in earth and heaven. In which words wee have both the price and bounds of this peace; the price, it was per sanguinem crucis, it cost him his deerest heart blood, and for the bounds, they are of a large extent, he reconciled all things in heaven and earth: He brake downe a double partition wall, and reconciled man vnto man, and both vnto God; and therefore is he stiled the prince of Peace.

The holy-Ghost is a blessed Peace-maker: for Peace is one of those excellent fruits of the Spirit mentioned Gal 5.22. Hee calmes a threefold warre in the soules of men, that is, of the perturbations against reason, the stellar against the spirit, and the terror of Conscience wrestling with the wrath of God. And therefore is hee called effective, the Comforter. Now as the blessed Trinity, the Father, Sonne, and holy-Ghost, are Peace-makers, so are all the children of God, but diversly.

Augustin:

Some

Pfal.106.23,

Gen. 8.21.

Efa.50.4.

Genef, 8. 11.

Luk. 10,34.

Rom.10.15.

Some employ themselues in making peace betweene God and man. So did Moses stand in the gappe, and by his humble supplications, stayed the Cannons of Gods wrathfull indignation from playing vpon the Israelites: So Noah by his sacrifice procured a conenant of Peace, at the hands of the Lord, and stopt the sountaines of the deepe, and the should no more be made a fish-poole by the invindation of waters.

Some are for the peace of Conscience, who having a tongue of the learned, doe minister a word to him that is wearie. These come like Noahs Doue with the Olive-branch, like the pittifull Samaritan, with the oyle of gladnesse, and the balmes of mercy. Quam speciose! Oh how beautifull are the seete of them that bring glad tidings of Peace?

Some are employed in out-ward and civill peace. So was Moses when

he

he indeauoured to take vp the quarrell betweene the two Hebrewes. So was Abraham when hee preuented the strife betweene himselfe and Lot, and stayed it betweene their feruants. And so arethose worthy Monarches, who establish peace in their owne territories, and compound controuersies betweene neighbour-Nations. Thus as there are divers kinds of Peace, so are there of Peacemakers, and I may fay of them all in our Saujours words, Bleffed are the Peace-makers. And so I come to the third part, which is the vniting of Peace-making and Blessednesse together.

The third part.

Hakers are bleffed, Quoniam filij deo vocabuntur, because they shall be called the children of God; but that were to gleane before the haruest.

I may derive an argument from

Exod. 1.13.

Gen.13.8;

Ariflot. 1. pofter. cap. 2.

Pfal.74.5.

Pfal. 19.1.

1.5am.2 5.32+

the excellency of Peace. If peace be such a gratious ornament, such a fingular bleffing, I may well conclude thereupon, that the Peace-maker is bleffed. For in this the Axiom holds, Propter qued vnum quedy; tale, illud magis tale est: The temple being an excellent worke, they were renowned that builded it : So Peace being a fingular bleffing, they must needes be thrife bleffed that make it. As God is glorified in the excellent frame & firucture of the heavens, because his wisedom, power & goodnes thine therein most resplendently: So is the Peace-maker much honoured in this excellent worke of Peace. because such goodnesse and blessednesse are knit to the same inseparably.

The peace-maker is blessed in the very act of peace; as he is esteemed a blessed man, that quencheth some violent fire: And therefore David blessed Abigail for staying his hand from the stroake of violence vpon

churlish

churlish Nabal, saying; Blessed be thou, who hast kept mee this day from shedding of blond.

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The peace-makers are bleffed in their fame, which is like a precious oyntment: Erat in ore Gracis (laith Plutarch) it came into a prouerbe for the honour of Nicias, that Pericles kindled the warres, but Nicias quencht them. How did the Poets fing of the Spiders making their webs in harnesse in the dayes of Numa Pompilius? And how doe stories ring of the shutting vp of launs Temple dore, and keeping warre vnder locke and key, in the dayes of Augustus Casar? And the holy Hi-Storian, which fees forth Salomon famous for his wealth, who made Siluer as plentifull as stones in the street, and for his wisedome, in that he had a heart like the fands of the fea shore; yet makes him in nothing more glorious then this, that he was a King of peace, and so a linely type of Christ the Prince of peace. As Tully curfed

Eccles, 7.1.

Plutar, in Alcibiad.

2 Chro.9.27.

1 Rcg.4.16.

Plutarch, de v-

Tully said of Casar, that in erecting Pompeyes statue, here had set up his owne: so here that hath beene the instrument of peace to others, procureth peace to his owne soule. I may say with the Psalmist, marke the end of this man, for it is peace, yea, it is peace that shall never end.

Thus have I hitherto shewed that the Peace-makers are blessed. But the life of all that, depends principally upon Application.

Application.

Bytme thinkes I see lehu marching surjously, and saying, What hast thou to doe with Peace? For as Danid saith, there are some who are enemies to Peace, and for such here is a corrasine. First, wee see what wee may conclude of Peace-breakers; for in this also the Axiom is good, contrariorum contraria est ratio: if the Peace-maker be blessed, the Peace-breaker must needes be cursed;

Pfal 120.7.

curled; if the one be filius Dei, the other must needes be filius Diaboli, as Gregory concludes against him.

There are some, who like Salamanders, live in the fire of contention; that are neuer quiet within themselves, but when they are at variance with others. Some there are that are fill fowing the feedes, and blowing up the coales of contention. What are thele, but the divels bellowes, and his feedef-men? And therefore may S. Faul very fitly call them arono, adford men. And hee hath iust cause to challenge the factious Corinthians to be carnall, because of their contentions: For as the bealts that were fauage in the field, were quiet in the Arke . So would these men, were they come sincerely into the Arke of the Church; lay by the humour of contention, and (as the Apofile exhorteth) fludy to be quiet. Ve homini (faith Saint Bernard) per quem omoulum pacis turbawri Woe be to the man by whom

Gregorie,

2 Thef 3.1.

I Cor. tat.

I Thef.4.11. Bern.in Cant. fer. 29.

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Plutarch . de vtilit, cap. ab hofte.

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Gregorie,

2 Theí 3.2.

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Rom. 16.17.

the bond of peace is violated.

Saint Paul in the fixteenth to the Romanes, speaking of these Cankers & Catterpillers, exhorts vs to marke those that make contentions, and avoid them. Marke them as you would the Basiliske, avoide them as you would a Pest-house, where Lord have mercy woon vs is written vpon the doore. I will briefely doe the one, let vs all diligently endeavour the other.

The first and greatest Peace breaker in the world is Sathan, a name expressing his nature; for he is an aduersarie to Peace. Dens plantat, inimicus enellit; where God plants peace, the Diuell pluckes it vp by the roote; and like that wicked seedes-man, sowes the tares of contention.

He first dissolued the happy peace betweene heanen & earth, betweene God and man.

Secondly, hee made a breach betweene man and man, so that when there

August de temp.

there were scarce three men in the world, he stirred vp one of them to murther another.

Thirdly, betweene man and the creatures: For whereas Adam, in his state of obedience, was Lord ouer all the beasts of the field, and the sowles of the heaven: In his case of rebellion, which was by Sathans instigation, all the creatures became rebellious vnto him.

Fourthly, he brake the peace betweene the creatures themselues: For they which were like the strings of a well tuned instrument, yeelding an excellent harmony; were brought into such a discord, as will never be reformed while the world standeth.

Fifthly, in a word, he made man at warre within himselfe, whilest the varuly passions and perturbations doe contend in his corrupted soule, like the opposite elements in the confused Chaos. This is a cruell peacebreaker, avoide him.

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Next

Purgatory.

Luke 4.6.

Met, 16.19.

Mat. 26,52.

Roma. Eccles. lib. 1. sec. 7.

Next to the Diuell the prince of darkenesse, I may fitly ranke the Bishops of Rome, who challengeth a great fourraignty in the suburbs of hell; and concerning the kingdomes of the earth, take vp that claime in the fourth of Luke, (doubtlesse as the Divels deputies;) All these kingdomes are mine, and to whom focuer I will I give them. They have changed Peters keyes, which Christ gaue him to vie, into Peters fword, which Christ bad him put vp with a Subpana of periffing by the fword, if hee tooke it. I have wondered at that Romish ceremony; that The Pope on Christmas day at night, sends a hallowed fword to fome great Prince, whom he in special manner fauours. How vofit a prefent is a fword from a Church-man? furely a Bible had beene much better befeeming his function. And how vnfit a time is Christmas, a festinity celebrated in remembrance of Christs incarnation, the Prince of Peace? They

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They shall have the honour next to the Diuell, of being the greatest Peace-breakers in the Christian world. For lome of them forth of their intolerable pride, to raise their thrones on high, * as Boniface the 8. Some forth of their infatiable couetousnesse, to aduance their kinsfolks, as Innocent the S. Some forth of their implacable malice, and defire of reuenge, as Iulius the fecond, (who was laborum pasienti simus iniuriarum impatiens) have stirred vo the stormes of many bloudy warres amongst Christians, How vnfit for a Bishop is that Elogie of Iulius the second. Moritur bellica gloria clarus, he died a brane Souldier. And diners others I might mention, of whom their own Historians doe write, that they liued rather like Souldiers and fwash-bucklers, then Pastours and peace-makers. They did not greatly regard that speech of Gregory the great, Nos pastores facti sumus, non percussores: Wee should be feeders,

* Who railed fuch broiles, both at home and abroad, retota sere Italia tumultuaretur. Platina.

Plat in Iul
& Vide Gul?
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large.

Spiritus mi res magis qu religiosos go Ioh, 11.P

Greg Ebi, fil

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Vide Platinam in vit. Sergij tertij.

Vide Genebra. Chro. & Omephr. not fighters. You shall hardly finde fuch furious immanity amongst the Barbarians, as you shall reade done by these holy Fathers one vpon another, both lining and dead. No Church in Christendome can vye Schismes, for violence and durance, with the Church of Rome Infomuch that the hath beene fometimes like Cerberous with his three heads, and each of them ready to devoure another. What broiles and combustions have they raised betwixt Monarches and their Subjects, by fending forth their thunder-bolts of Excommunication, absoluing them from their due alleagiance, and diffoliging the firongest bonds of grace and nature? These great Peace-breakers have beene well marked by diuers, avoide them.

Next to the Popes, we will place the Popes Ianisaries, the Iesuites. Men sent forth to cast about the wildefire of broyles in Kingdomes and Common-wealths; of whom I may

fay,

fay, as Lactantius Speakes of the Philosophers, Nomen sibi solum retinuerunt. For how vnlike are they to him, whose name they doe most impudently and iniuriously viurpe? He went about doing good; they, like the great peripateticke in the first of 10b, goe about doing milchiefe: His words and deedes were alwayes attended with compassion and mercy; theirs, as men of their owne vnction confesse, are cruelty and tyranny. None more meeke and humble then hee; none more proud and lofty then they. Indeede they resemble their Father and founder Ignatius Loyola, who had auspirated his new found devotion in blood, had not his Mule (like Balaams Asse) beene wiser then the Master, or rather the provident hand of God stopt his intended designe. .

As in auncient time you had no play without a Diuell in it; so in these latter dayes, you have scarce a treason, but a Jesuite is an actor in Lactor Infin.

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Thatis, lefus.

Acts 10.38. The Dinell.

Quodlibet p.84.

er turselbadti

a He being offended with a Moore (with whom he trauailed on the way) for speaking again& the Virgin Mary; after the Moore was departed fro him, disputed with himselfe whether he might lawfully kil him. At laft, comming to a place that parted into two wayes, he laid the rains

it.

on his Mules necke, refoluing, that if she went the same way the Moore went, he would goe after and killhim; but it pleased God that the Mule went another way.

Ribadmeira, in vita Ignat. Louila.lib. 1, cap. 3.

Bernin Pfal. 91. fer.6.

Inde Epi. verf. 3.

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ı Cor. 9.16.

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it. The times have beene, that other Friers and Monkes have had their shares in treacherous conspiracies, but now the lesuites have in a manner ingrossed those things into their ownehands. These are Machiauelian Peace-breakers, avoid them.

But what, are our Church and Common-wealth without Peacebreakers? Would to God they were. I may say with Saint Bernard, Pax a paganis, pax ab hereticis, erc. Neither Pagans nor Heretickes (bleffed be God) doe much molest vs : But we are incumbred with certaine contentious brethren, who striue as earneftly about matter of ceremony and circumstance, as Saint Inde exborteth vs to doe for the faith which was once delinered to the Saints: and feare more to put a Surplesse on their backes, then to derive that dreadfull woe vpon their soules; Wee be to me, if I preach not the Gofpell. It will be objected, that what they doe is for religion and zeale to Gods

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Gods glory. But alas cannot zeale and religion stand in a Church professing and advancing the Gospell without strike and contention? I doubt not but I may say of some of them; They have the zeale of God, though not according to knowledge. Oh how happy were it, if they would let judgement be their guide, and not suffer themselves to be over-ruled by prejudicate opinion.

But may not I say also with Saint Austin concerning some others, There is vox pietatis, which is, excussatio iniquitatis? There is nothing more ordinary then specious pretenses. The Turkes say it is for Mashomet that they make warre vpon Christians, and the Pope pleades it is in ordine ad Deum, that he disturbs Common-wealths. But what tell you me of Jacobs voice, when I see Esaus hands; these men may be pacific, sure they are not pacifici.

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Aug in Pfal.38.

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4 Seetheprophane schisme of the Brownifts. cap. 10. pag. 58. b Johnfon and Ain worth, the Pastor, and Doctor. And their Difciples into Anabaperime,&c. c Franc. Iohnfon their Pafter and Patriarch. fuffered his aged father, (who went to Amfterdam to make peace between his (ons) to Rand two houres on his feete before him, whileft himselfe fat all the time. And fent him home. yea to his grane, with the fentence of Excommunication voon him. See the prophane schifme of the Bro. p. 6:.

ment they would have altered from Episcopall to Presbyteriall? If that were granted, what the iffue thereof would be, let Amsterdam admonish vs, where the Brownists . doe so ordinarily and violently toffe their censures and Excommunications one against another; b subdivide themselves into divers Schismes, and Sects, and carry themselves so imperioufly s in their Confistories, that if any Bishop amongst vs (whom they challenge for Lord-lings)carry himfelfemore Lordly and loftily then those men doe, deponatur. But these are brethren, and I heartily with therefore, that by some good meanes they were reformed; if not, it is the Apostles precept that they be anoided.

Neither is the Common-wealth without Peace breakers. You have certaine Leguleians, some Lawyers I say (for the indicious and conscionable Lawyer I honour as a worthy man and member in the Comthy

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mon-wealth) who either through ignorance, or of a worse minde, are the causes of many suites and controversies. Those who Nero-like set all on fire that they may warme themselves by the heate thereof: Those who doe studie vt fraudem fariant legi; finde trickes to peruert and cousen the Law. Those who are like vnconscionable Chirurgeons, that keepe sores from healing to continue their gaine; those are the bouteseus, whom I observe to be great Peace-breakers.

The many suites depending in every Court argue our much want of peace. And albeit I may say with comfort, that I never yet had any suite against any man, nor any against me in any Court in this Kingdome: yet when along the shore, I see with Themistocles the ribbes and rackes of Gallyes tossed in these surges, I condole their condition. But peraduenture it will be objected, it is the Clyents sault, whose conten-

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tious disposition cannot indure to be without suites. If so, I wish him the benefit in the Embleme; Let him lurke close vnder these bushes, till he be thorowly sleeced. Were I before them who possesse the honourable seates of suffice, I would exhort and beseech them to discard needelesse suites, and to dispatch the needfull.

Now belides these, there is a generation of bloudy Esaues, who professe themselves enemies to Peace; those who are but a word and a stabbe; or, which is worse, fettle upon the dregges of their malice, till they obtaine opportunity of reuenge. Amongst such, a small quarrell yeeldes a challenge, and brings them into the field, where the prodigality of their lines shew that they are little worth. To give one of them the foole were piaculare; yet doe they not flicke to demonstrate in act, what they detest in conceit; for what greater folly then SI: OI3

* As Ariftippus answered one that obiected feare to him in danger by sea. Tu quidem non magnopere sollicitus es pro anima nebulonis; ego pro Ariftippi anima. Aul. Gel. Nelt. Att. 19-1.

then to become a flaue to vnruly passion? and to hazard both soule and body vpon a needlesse point, yea vpon so needlesse points as they commonly doe? His Maiestie, forth of his Princely care and deepe iudgement, hath well observed the misery and madnesse belonging to these Duels: those that are wise will avoid them.

But here I will pause; for if I should descend from generall faculties to personall faults, my speech would runne in infinitum.

It hath fared with me in this my last discourse, as with a Trauailer, who vpon the hearing of hue and crie, leaves the roade to pursue Malesactours; For these Peace-breakers have drawne me a great deale out of the way, wherein I was walking. But I will returne into the Kings high-way, the way of Peace, which is the roade to heaven.

The time doth admonish me to draw to an end; yet I am loath my Sunne Sunne should set in a cloude, my calme should end in a storme, and my song of Peace and vnitie in a discord.

Rome 14,19.

Luke 1.79.

Grey. Epift.lib. 11. Indict. 6. Epift. 15.

As before I exhorted you in Saint Pauls words to marke the Peacebreakers, and to avoide them: So must I now say with the same A. postle, Let us follow those things that concerne Peace. If we will walke in the way of Peace, then shall we doe well, like good fouldiers, to follow Christ Ielus our captaine, and like good subjects, him our Prince of Peace. And him we have both lucem and ducem, our light and our guide; for he came into the world, to give light to them that sit in darkenesse, and to guide our feete into the way of Peace. We will therefore marke some of his precepts, and observe some of his pathes, that wee may walke in them.

The first path to Peace is Humilitie, which Gregory calls radicem pacis, the roote of Peace. Learne of

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me (faith Christ) that I am lowly and meeke of heart, and you shall finderest to your soules. Hee came like rayne into a fleece of Wooll, or (as it is in the Hebrew) into the mowne graffe, which fals foftly and makes no noyle; as Lactantius expounds the place; yea, he did not striue, neither was his voyce heard in the ftreetes. Saint Chry foftome faith truely, Nibil adeo corpus ecclefia scindit atque superbia: Nothing rends the body of the Church so much as pride doth; which accords with that of Salomon; Onely by pride doe men make contention. And what I pray you hath caused the present quarrels in our Church, but this? For when men cannot ariue at greatnesse by a direct course, they seeke it by a compasse of their owne denising; if they cannot have it by worth, they will seeke it by fingularity : But who foeuer will be the sonne of Peace, must follow Christ Iesus our Prince of Peace in his

Mat. 21.30.

Pfal.72,6.

Nullum ftrepitum facit. Lact, lib.4 ca. 16. Mat. 13.19.

Chryf.in Rom. hom. 27.

Pro. 13:10.

his pathes and precepts of Humi-

Pfal.85.10.

.01 21.331.

Againe, Inflice and equity are great Peace makers : For Mercy and Truth meete together, Righteoufneffe and Peace kiffe each other. Wrongs and injuries kindle the fire of contention, lustice and equity quench it. Those that are imployed either in matters of arbitrement or judgement, must be like the Center in the midft of the Circumference, which is as neare to one part of heaven as another. As when our Saujour faluted his Disciples with a Pax vobis, Peace be vnto you, stetit in medie, he flood in the middeft of them: and it is his main precept, What foener you would that men should doe vinto yeu, doe you the same to them, for this is the Law and the Prophets. Thus luftice and equity are the speciall pathes wherein every sonne of Peace must

John 20.19.

Mat. 7.12.

Another especiall path of Peace

follow our Prince of Peace Christ

lefus.

is Parience, which will teach a man not to offer, but rather to suffer wrong; for they must be patientes that will be pacifici, as Tertulian faith. They must account it their honor to passe by a transgression, and hold it pious wisedome to buy their peace, though it be with fome wrong, some damage: As Abraham offered to Lot the choise of the right hand or the left, which was his owne in equity; and as our Sautour paid tribute, when he might have pleaded immunity. And here againe we have . Christ a patterne without a parallell; b neuer was there any, who endured the like injuries and indignities, especially if you consider the persons, agent, and patient, scoffes, railings, flanders, blasphemies, bonds, buffers, whippes, nippings, thornes, nayles, speare, yea whatloever hell, or the malice of miscreants could deuise against him: Yet all this he endured with admirable parience; yeain all this he was tanquam ouis,

They must be patient that will be Peace-makers.
Pro.19.11.

Gen. 13.9.

a V tromque es mihi domine lefu & speculum patientis.
Bern super Cant. ser. 48.
b Gesst mira; periulis dura; nectantum dura, sed & indigna.
Bern, de diligentido Deo.

Non foliom coram tondente fed coram occidente obmutuit, Bern.

abor of as

Pax est tranquillit as ordinis. Aug. de ciui. dei. 19.13,

Aquinas.

Charitas patem habet Sapientia facit.

Indict . 4. Epi g.

Col, 3, 3.

as a theepe before the theerer, hee was dumbe; yea as a theepe not onely before the thearer, but even before the flaughterer he opened not his mouth.

And in this path of Patience, must every some of Peace follow Christ lesus our Prince of Peace.

The last path of Peace that I will obserue, is Christian wisedome and discretion: For as Peace is the tranquillity of order (according to Saint Austins description:) so Wisedome and discretion must marthall order. as the Schooleman observes. And therefore hee faith truely, that although Peace and Charity have great affinity, yet in this they differ, That Charity hath Peace, Wildome makes Peace. And this made Gregorie tell Bishop Serenus, who being transported with rash zeale had scandalized divers, Zelum discretione condiffes, you should have seasoned your zeale with discretion; yea,it is the precept of our bleffed Saniour,

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in whom all the treasures of wisedome are hid: Haue salt in your selves, and have peace one with another, shewing that the brine of discretion must be the meanes to season and conserve the blessing of Peace.

Loe these are the pathes of Peace, wherein the sonnes of Peace must follow their Prince of Peace Christ Iesus. And (that I may vie the Apostles words, Gal. 6. As many as walke after these rules, Peace shall be upon them, and upon the Israel of God.

Yet one friend of Peace more I may not altogether forget, and that is Prayer. This Chrysostome cals propugnaculum pacis, the fortresse of Peace. It is the rule of the kingly Prophet, and therefore the rather to be regarded: O pray for the peace of Ierusalem. It is the frequent Prayer and precept of the profound Apostle. Therefore (to conclude) I will accordingly turne my speech from man to God, and say; Blessed be God,

Mark. 9.30.

Gal.6.16.

Pfal. 122.6.

As Rom 12.18. Colof.3.15. Phil.2 I. 2 Thef 3.16. & passim.

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who

Blessed be lesus Christ, who hath given to peace with God, with men, with our owne soules. Lord let this excellent worke of Peace prosper still in the hands of our King of Peace; and establish his throne in Peace, to him and his posterity, whilest the Sunne and Moone shall endure; and that through lesus Christ our Lord and onely Saulour, to whom with thee and the holy Ghost, be all honour and glory, might, maiestie, and dominion now and

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SECOND Sermon

Bleffed are the Peace-makers: for they fall be called the children of God.



Aint Chrysostome in his fift Homily upon Genefis faith, it fares with him in handling that Scrip-

ture, as it doth with them who labor in mines of Gold. For they having found some rich veine of Ore, hardly ceasse from digging. And so fares it with me, who, having in the golden mine of these Beatitudes light upon a a rich veyne, I meane this D4 Bea-

Qui in aurifo. dinis laborant, Ge.

Ver st.

August. Serm. Domain mon. lib.1.

1.Sam, 17.25.

Ver. 26.

beatitude, which in the iudgement of Saint Austin (the most iudicious of the ancient fathers) is the most excellent of seauen, I am loath to cease from prosecuting what I have begunne.

I have heretofore observed, that these words contained Benediction, Bleffed are the Peace-makers, and a reason or manifestation of the benediction: For they shall be called the children of God. The benediction I haue handled, and the reason now remaines to be confidered. Wee reade in the first of Samuel and the seauenteenth, that Danid having heard somewhat ingenerall, concerning the reward of him that should incounter and conquer Goliab; For his better incouragement in that combat, enquires in more particular, What fall be done to the man that killeth this Philistim? So, mee thinks, those who have heard in generall that the Peace-maker is bleffed being the fons of peace, should for

tor their further comfort and incouragement, in the practife of this excellent dutie, enquire more particularly wherein this blessednesse doth consist. And that is the thing which I now intend to shew, in these words, For they shall be called the children of God; wherein I note these foure particulars.

First, a word of Connexion, which this the benediction and reason to-

ether ori, For.

Secondly the exaltation or aduancement of the Peace-makers, For they are viol 1898, the children of God.

Thirdly the appropriation of this advancement, zulo, They, not onely, sum alys, but pra alys, are the children of God.

Fourthly the promulgation or publication of this advancement, khadhaoda, They shall be called so, they shall be called for they shall be called the children of God.

And of these points in order.

Before others.

2.8.58.38

The advancement of Gods children.

The first part: The word of connection

O Ne would have thought, it had been enough to heare from the mouth of our bleffed Saujour politiuely, Bleffed are the Peace-makers. For if Pythagoras his ipfe dixit, was fuch a flickler amongst his schollers, how much more should our Saujours be amongst his followers? If we receive the testimony of men (saith Saint 10hn) the testimony of God is greater. Loe, hereis the testimony of him who is both God and man, and therfore the great test that may be, and consequently to be carefully regarded. It is lawfull to lay the opinions and politi ons of men in the balance of exami nation, that Reason may be poyled and pondered with Reason, as Saint Austin faith. But this honor should be ever given to the word of Christ, that we shold fay with the Centurion, Speake the word onely. And when Christ hath spoke the word, we shold

reft

z. Toh. 5.6.

Ratio cum ra-

Mat. 8.3.

est init, & waite vpon it. Yet hath it pleas'd our blessed Sauior, for our furher instruction & comfort, to adde to is cofortable affertion a pithy reason.

e

Enery one hath his ori, eyther ound or seeming reason for his actions and opinions, Etiam ficum ratio; e infaniat, he will rather shew himfelfe sencelesse, then seeme vnreasonable. Thus hee that cast his money into the Sea, did it, because they were mala cupiditates; of whom one aid well, Ego dubito, virumne fanus an demens fuerit, I doubt whether the man were mad or in his right wits, for the euill was not in the money, but the minde of the possessor. The Epicure hath his 671, of voluptuousnesse, Let vs eate and drinke for to morrow we shall dye; whereas his inference should have beene that of Esaiab to Hezekiab, Set thine bonse in an order for thou must dye. Adam after his fall, had his our of hypocrie, I heard thy voice in the Garden (saith he) therefore I was afraide. He might

Lactan.lib.3.

1.Cor.15.31.

Divisi her

del water T

Efa.38.7.

Gen. 3.10,

might as well have complained of the light, because he had fore eyes; for the seare that shaked Adam likes sever, was from within him, namely his sinfull condition.

Rom.6.15.

Tit 2. 11.

Disput pag.7.
Lactan lib 2.
cap.12.

15.7 1 10.3

The libertine hath his on offe curity; We may sinne, because we an not under the Law, but under Grau. But Saint Paul hath taught vs a bet ter consequent in the second to The tus. The grace of God, which bringeth Salvation unto all men, teacheth us u deny ungodlinesse and worldly lusts, and to have our conversation soberly, and righteously, and godly in this prefent world. Our disputer too, hath his presumptuous or, We may no kneele when we receive the Sacrament, for that gesture would argue an inferiority on our parts to Christ. May not I fay of him in Lactantius words, His profecte rationem non afferit, fed euertit: This man is no supporter, but a supplanter of reason. For furely his reason is necrer to blasphemy gainst Christ, then we are in equality to

to Christ. Thus humane reasons are, many times, like the Commets, not fixed in any orbe of truth; and like pictures, which a farreoff seeme very faire, but at hand are very course. But our Sauiours reasons are like himselfe, sound, divine, heavenly.

The second part: The advancement of the Peace-makers.

AND such is the waighty reafon here vsed, The Peace-makers
are blessed, for they are the children of
God, And this indeede is a great aduancement. For as Clemens Alexandrinus, concurring with Plato,
saith, It is vera beatitudo, true blessednesse to be like God, which is the
case of all Gods children, who have
that image restamped upon them,
which was defaced in Adam.

When Esan found that his brother had prevented him, and got the bleffing from him, hee wept hitterly, and said, Hast thou but one blesStromat, lib. 2.

Gen. 27-35.

FOR ME

Ver.39,

Dan . 3.48.

Gen.41.42.43

fing? Bleffe me, even me also my father: but the aged & indulgent father, who would gladly have heaped innume rable bleffings vpon his best affected fonne, had already conferred vpon Iacob the spirituall bleffing not to be reuoked. And therefore albeit he had a temporall bleffing for him, The fatneffe of the Earth, and the dew of Heaven : yet the same, being no way comparable to the spirituall, he will not vouchfafe it the name of a bleffing. But behold, we have here, northe bleffing of Efau, but of 14cob; not a temporall and earthly, but a spirituall and heavenly, yea, that which as farre exceedes all earthly bleffings, as the heavens are about the earth. And this onely the God of heauen dispenseth. had its iosi

Nebuchadnezzar may make Daniel a great man, give him many and great gifts, and make him governour over the whole province of Babel; Daniel the second. Pharaob may set loseph over all the land of Egypt,

put

out his ring voon his hand, array him in garments of fine linnen , put a golden chavne about his necke . fet him vpon his second Chariot, and cause the people to bow vnto him, Gen 41. Ahasbuerosb may cloath Mardecai in royall apparell, fer the crowne royall vpon his head, and cause him to ride on his owne horse through the streetes of the Citty, Hester 6: Thus shall it be done to the man, whom the kings of the earth will honour. But to make vs the children of God, to give vs hea: uen for our inheritance, to advance vs to the Throne with Chrift, and to inuest vs with the crowne of glory, it is onely in his power who is the King of Kings: and this indeede is the transcendent advancement. If it was esteemed a great fauour, that Christ called his disciples friends: how great is this bonour, that God vouchlafes to call vs his fonnes, his children di salvalera co eradiw y

God bath divers fonnes, he hath adobs.

He0.6.2

Heft.6. IL

Ioh.15.15.

By eternall generation.

By creation,

By partaking his dignity. By publike profession. By adoption.

Ang in Pfal, 88

Heb.1.3.

Aug.in lob.

a sonne aterna generatione, his onely begotten Sonne Christ Ielus, Iohn I. Hehath fonnes potenti ereatione, for fo the Angels are called 10b. 1. Dig. nitatis participatione, for so kings are stiled Pfal.82. Publica professione, For so the sonnes of Sheth are intituled. Gen.6. Gratiosa adoptione, For so all the faithfull are called in fundry places of Scripture. It is true (as Saint Austin Saith) Nemoin filis Dei simili filio Dei : Amongst all the sonnes of God, none is like the onely begotten Sonne, who is the brightnesse of the glory, and the ingraven forme of his person; Yet is this our sonnethip by adoption, exceeding admirable and comfortable.

It is admirable in divers respects, First it is not forth of any desert, which amongst men is the ordinary ground of Adoption, as Saint Austin saith, Homines voluntate facium quod natura non potuerunt. Mens wills supply where nature sayles; for having no children of their owne, they

adopt some others; So did Augustus Cafar Tiberius, Pharaohs daughter Mofes, Mordecai Hefter; and many others, whom divine and humane stories doe mention. But there was no fuch necessary ground of our adoption. For albeit wee wanted a Father, yet God wanted no sonnes, no children. He had the elect An. gels vpon whom he might have conferred his fauours; hee had his onely begotten sonne, the sonne of his loue, concerning whom hee hath more then once proclaymed from heaven, This is my welbeloued Sonne in whom I am well pleased. So that I may fay in Saint Bernards words, Profecto hac est indulgentia non indigentia: Surely this proceeded forth of Gods indulgence, not indigence; It was not any defect in God, that caused him to adopt vs his children.

Secondly our adoption is yet more admirable, in that it is founded in Christ. For wee were predetented.

Quoniam sinifira fortuna mihi filios eripuit, Sueton,

Colof.I.13.

Mat.3.17. Mat.17.5. Eph. 1.5.

Mat. 25.34.

Qui vnicus natus est vnus manere noluit. Aug in lob.

Aug in Pfal.53

stinated to the adoption of children by Christ Iesus. And albeit the heavenly inheritance did anciently belong to vs, as being prepared for vs from the soundation of the world; Yet, as Esau soldhis birthright, which the law of nature had cast vpon him, so wee in Adams atayndor, did forfeit our inheritance, which God had prepared for vs: But when the sulnesse of time came, God sent his Sonne that hee might redeeme vs, and wee might receive the adoption of sonnes. Gal. 4.5.

In such a case as this, men cannot brooke riualitie, or copartnership, no more then the world can indure two Sunnes: Yet Christ Iesus, who was the onely Sonne of God, would not remaine so; here was mira dignatio, a wonderfull sauour. Yea, hee that was the Sonne of God, became the sonne of man, that we the sonnes of men, might become the sonnes of God; here was mira matatio, a wonderfull change. Yea, that

which

Aug. de verb. Dom, Serm, 27.

which was yet more strange, Emit sibi fratres sanguine suo, as the same father saith; It pleased him to purchase brethren, and that at no lesse a price then his precious blood. So, that which might in all likelyhood haue beene a powerfull barre, became an effectuall bond of our adoption.

Thirdly, this our adoption was yet more admirable, in respect of our vncapablenesse of this fauour, this honour. For although adoption be gratiofa admissio ad participandam hareditatem, euen a free and gratious admittance to the participation of an inheritance, as the Schole-man faith: Yet commonly, men in this act have an eye to some worth in the person whom they a. dopt. But as David faid to Saul, Who am I, and what is my fathers house, that I should be sonne in law to the King? So may I fay, who were we, and what were our merits, that God should vouchsafe to take visfor his E 2 children?

Agninas, 34.

1. Sam, 18.18.

Luke 15.19.

Pfal.51.5. Rom.5.10. Ephel.2.3.

children? Wee might confesse ingenuoully with the prodigall childe, Wee are not worthy to bee salled thy sonnes; and supplycate humbly with him, make us as one of thy hyred serwants, vouchsafe vs euen the leaft measure of thy fauour, and it is more then wee can expect, then wee can deserue, To see this honour done by some great Monarch to a poore beggar, must needes be wonderfull in the eyes of the beholders; yet that comes exceedingly too short in proportion & comparison of our adoption by almighty God. For what proportion, what comparifon betweene heauen and earth, God and man? Yea, if our condition had beene base and ignoble onely, and not finfull also, it had beene leffe strange: But we, being by birth and conception wretched finners, enemies to God, and by nature the children of wrath, to make ve the children of God, is an vnspeakeable fauour, and deserves that owishou

in the fift to the Romanes, God fets forth his love. Sarah spake eagerly and angerly concerning Ishmael, This Some of the bond-woman shall not be heire with my forme. And might not God have faid as roundly and refolutely concerning vs, These bondflaues of finne and Sathan shall not be heyres with my Sonne? But fuch is the goodnes of our gratious God, that he deales with vs like the father of the Prodigall childe, of whom Saint Ambrofe laith, Filius timet consitium , pater adornat conninium. The fonne feares a sharpe check, but the father provides a dainty feaft. For hee, not onely pardons our indignities, but crownes vs with mercy and louing kindnesse.

admirable in the latitude of aduancement; as Saint Paul presseth it most soundly and sweetely in the eight to the Romanes; If we be children, wee are also heyres, heyres of God, and joynt heyres with lesus

Rom.8.17.

Rom, 5.8.

Gen.21,10.

Ambrof. in Luke 15.

Pfal.103.3.4.

E

Chris

Chryf. in Rom. Hom 14.

Reuel. 3.21.

Pfal. 1. 12.

Christ. Here Chrysostome obserues three notable passages of honour, euery one arising by degrees aboue another. For first, where as one may be a childe and yet not be an heyre, we are not onely children but heyres alfo. Secondly, wee are not heyres to any mortall man, though neuer fo potent, but heyres to the immortall and omnipotent God. Thirdly, we are not basely associated in this our inheritance, we are co-heyres annexed to Iesus Christ, then which there can be no greater honour. For when our Saujour will propose the greatest advancement that may be, to them who have done worthily in the spirituall warfare, it is this, To him that overcommeth will I give to fit with me on my Throne, as I have overcome and fit with my father on his Throne.

In regard therefore of the aduancement which attends our adoption, well might Saint Iohn fay, Dedit eu potestatem, as the vulgar latine

hath

hathit, To them hee gaue power to be made the sonnes of God: and Gregory thereupon, Quid hac potestate altius? Quid bas altitudine sublimus? Well might he call it is soix, a prerogative or dignitie, as lanfenus well interprets the word : For it is the greatest prerogative that heauen and earth doe yeelde. If it were the highest ambition of that great conqueror to be efteemed louis filius, what an honour isit to be called the children of Iehouah, the great God of heaven and earth? Well might that Apostle say, Behold what manner of love the father hath bestowed open vs, that we should be called the founes of God. Surely this great advancement defernes an Acce to wher it for demonstration, Behold; and a Qualem charitatem to follow it for admiration, What manner of loue the father hath bestowed vpon vs. For here is that Sic Deus dilexit mundum : So God loued the world; and this Sic is like that Sicut in the Lamentations

Greg. Super Ezech bom.6.

Iansen Conc.

Alexander, the lonne of Jupiter.

1.loh.3.1.

Ioh. 3, 16.



Lamen, 1, 12.

Pfal 8.4.

mentations of Ieremy, it cannot be paralleld. What is man, O Lord, that thou art so mindefull of him? What are the sonnes of men that thou shouldst so wist them, so honour them.

Now as this advancement is very admirable, fo is it very comfortable: yea, here is a confluence of all comforts belonging to it. It were a tedious, nay, an impossible taske to recount them all : I will mention a few, yet fo, that by a cluster or two of Grapes, you may judge of the riches of Canaan Hence it is, that the children of God are freed from the spirit of bondage, and receive the spirit of Adoption, whereby they cry Abba father; they have both accelle and audience before the throne of grace. Hence it is that they enjoy the especial providence of almighty God; for their heavens ly father careth for them. Fathers lay up for their children, faith Paul, and how meruai ous (faith David) is the goodnesse which the Lord hath laid

Numb.13.24.

Rom. 8.15.

Mat.7.

Mar. 6.

3 Cor.13.14.

Pfal. 31.19.

Rom. 8 32.

Num. 19.11.

Exod. 16.13.

1 Reg.cap.17.

Pfal.34.7

Heb.1.14:

bed

a consta

laid vp for his children, euen before the sonnes of men? And no meruaile, for hee that spared not his owne sonne, but gaue him for vs all to death, how should hee not with him give vs all things that are good? Are the children of God in want? the Lord is ready to relieve them; rather then they shall lacke, the stony rocke shall yeelde them water, the heavens thall raigne downe Quailes and Manna in abundance. The poore Widow thall relieve Elias, the Angell from heaven thall furnish him, and the ravenous Ravens shall feede him: Thus all the creatures shall be serviceable to the children of God, and the earth, the aire, the heavens shall be store-houses for them. Are they in danger or distresse? the Angels become their gard, and doe pitch their tents about them. Are they not all ministring spirits to the children of God, that are heires of faluation? Are they ficke? The Lord will make their

Pfal.41.3.

John 14.23.

2 Cor.1.3.

Gen, 18.15.

Heb.12.28.

KANGOVOM8
GATE.

Mat.25.34.

Heb.11.10.

Reuel, 21,15.

bed in their sicknesse. Are they alone? the father will come and dwell with them. Are they in forrow and heavinesse? behold, their heavenly Father is the father of mercies. & the God of all consolation. Haue they a iourney, a progresse to vndertake? the Lord will be their fidus Achates, as he was to lacob in his journey to Mesopotamia, he will be with them whither focuer they goe. But why goe I about to number those comforts that are number leffe? Or why doe I confine my speech to the things of this life? Neither eye hath seene, nor eare heard, nor can it enterinto the heart of man to conceiue what God hath prepared for his children in the life to come. There is that kingdome that cannot be shaken, which is the ancient inheritance. There is that City whole builder and founder is God, that glorious City which the Angel meafured with a golden reede, into which they are infranchised. There is that

bleffed

bleffed fociety, innumerable Angels, the spirits of instand holy men, and Iesus Christ the mediatour of the new couenant, to whom they are ioyned.

There are those αμαράντινοι σεφαvoi, those thrones and crownes of glory that shall neuer fade. Yea, there the fonnes of God shall shine like the Sunne in the kingdome of their father. In a word, from this Adoption it is, that the children of God have an interest in all the comforts, and all the creatures that beguen and earth doe yeelde; according to Saint Pauls epiphoneme, whether it be Paul, or Apollos, or Cephus, or the world, or life, or death, or things prefent or things to come, they are all yours, because you are Christs and Christ is Gods.

Behold here the admirable and comfortable aduancement of Gods children: And therein behold the bleffed condition of the Peace-maker; who is so estranged from the world;

Heb. 12.22.

Pet. 5.4.

Mat.13.43.

1 Cor.3:23.

Aug in Pfa.84.

r Pet.1.3.

world; that he doth not in some degree desire advancement? and who is so voide of judgement, that hee doth not preferre this honour before the greatest advancement in the world? Habetis patrem, habetis patriam, habetis patriam, habetis patriam, habetis patrimonium, saith Saint Austin. If you be the sonnes of peace, you are the children of God, you have a louing father, a rich inheritance, a goodly patrimonie.

When the Apostle Peter speakes of this, he breakes forth into this vehement acclamation, Blessed be God, even the father of our Lord Iesus Christ, who hath begotten vs againe, to an inheritance incorruptible and undefiled, that fadeth not away, but is reserved for vs in the heavens.

Giue me leaue now to make some Application of what I have delinered, and so I will finish this maine point. And first, I hope that this discourse hath not beene heard of you without comfort. We hold it a great

cause

cause of ioy to be the children of Nobles, and to be admitted into the sauour of Princes, and surely they are
great temporall blessings, that men
may lawfully reioyce in. But let me
say vnto you in our Sauiours words,
Reioyce not in this, but rather reioyce
because your names are written in heauen: let it be your ioy that you are
the children of God, and in sauour
with the King of Kings, as the Apostelle saith, Reioyce in the Lord, and againe
I say reioyce.

Againe, are wee the children of God? farre be it from vs to vnder-value the glorious inheritance of the Saints of God in life. Farre be it from vs to dif-esteeme it, like that carnall Cardinall, who said he would not give his part in Paras for his part in Paradise. Let vs not be like profane Esau, who for the satisfying of his appetite lost his birth-right. But rather let vs say resolutely, with Naboth, God forbid that I should make a way the inheritance of my fathers. So,

Luke 10.20.

Phil.4.4.

Cardinall of

Heb,12.16.

1 Reg. 21.3.

God

God forbid, that for all the vaine and transitory profits and pleafures vpon earth, we should deprive our felnes of those rivers of pleafures, which the Saints of God doe enioy in heaven. Bernard faith truely of the best things of this present life, possessa oner ant, amata inquinant, amissa cruciant. The possession of them burdens vs, the loue of them defiles vs, and the loffe of them vexes vs : And the time will come, when either the day of death, or the day of judgement shall swallow them all vp, as the Ocean doth the rivers. For the glory of this world paffeth away like a (badow.

Againe, are wee the children of God? then let vs indeanour that our carriage and comportment may answere this dignity. It becomes not the children of Nobles to be conversant in base actions. And how vnsit is it for the children of God to become like the Indian drudges? to be taken vp with the corruptions of this

I Cor.7.31.

this euill world, and to have their affections in cano, when they should be in calo? Our Sauiour hath taught vs better in the fift of Matthew, Let your light so shine before men, that they may see your good workes, and glorifie your father which is in beauen.

To conclude, Let vs, as the Apostle Peter exhorts, study to make our
election sure by good workes; Let vs
get the enidence of our adoption sealed
vp to our soules and consciences by the
spirit of God. Then let the earth totter, and her pillars tremble vnder
her; let the sea roare even to astonishment; let the heavens burne to
dissolution, and the elements with
vehement heate be consumed, this
our adoption shall be our comfort
on earth, and our crowne in heaven
for ever more.

Mat.5-16.

a Peter 1.10. Rom.3.16.

The

The third part: The appropriation of this advancement.

Gal 3 26.

Per gratia, per fidem, per facra-mentum, per fan-guinem Christi.
De verb. Dom.
fer.63.

Byt what, is this Adoption tyed onely to the ornament of Peace? Surely no: For Saint Paul faith, You are all the sonnes of God by faith in Christ lesus. And Saint Austin inlargeth the meanes, faying, We are the lonnes of God by grace, by faith, by the Sacrament, by the blood of Christ. Euery faithfull Christian is made one with Christ, whereby he becomes the childe of God; He hath the image of God stamped vpon him. And as our natural birth makes vs the children of our earthly parents: fo our supernaturall and new birth makes vs the children of our heavenly father.

May not I then say of the Peacemaker, as Saint Paul of the Iewes? What is then the preferment of the Iew? So, what is the aduantage and aduancement of the Peace-maker?

Rom 3.1.

Yes,

Yes, and answer with him in the same place: much every way. Though leffe had eight sonnes, yet was David onely the Lords darling: Though Christ had twelue Disciples, yet was John the Disciple whom lefus loued: Though all Jacobs children were deare vnto him, yet was Beniamin the fon of his right hand: So may I fay, that howfoeuer all the faithfull are the children of God, and consequently blessed, yet the Peace-makers have that honour in a more especial kinde, because they doe in a more lively manner resemble almighty God, in that which is most excellent. For as amongst the divine attributes, some of them are quoad nos, more excellent then others, as namely those of mercy and peace, which are the fanctuarie to a diffreffed finner; fo all those, who doe in a more especiall manner come neerest to God in the same, are nat' Egoxin by a kinde of eminency called the children of God: For as Bernard faith, Deus, Deus pacis, ergo pacifici filij Dei

Bern.

iure

iure optimo vocantur. God is the God of peace, and therefore those who are Peace-makers, are the children of God by especiall right. Though the body of man confift of divers humours, yet the denomination of the constitution is from that which is most predominate: So, though the children of God be indued with many vertues, yet are they denominated from that which is most excellent, and that is Peace. For there is an emphasis in the word auto, they. They are like Danids worthies amongst his fouldiers, who excelled them in prowes; & like Saul amongst the Israelices, higher then the rest by the head. Though all Judea be the Lords, yet the Lord loues the gates of Sion more then all the dwellings of 1acob. So, albeit he hath many children, yet his sons of Peace are dearest to him. And as laceb bequeathing to every of his sonnes a bleffing, yet bestowed one portion vpo Isseph aboue his brethren : Euen fo the God of 14cob, though he have bleffings for all

2 Sam.23.

1 Sam. 10,23.

Pfal.87.2:

Gen.48.22.

his children, yet those that are Peacemakers are blessed about others. As one Starre excels another in glory, so doe the sons of Peace exceede all that shine in the firmament of the Chuch: And hereafter whe others shal shine as the brightness of the firmament, they shal shine as the Stars for ever & ever.

Againe, to this question: Is our Adoption tyed onely to this ornament of Peace? I may answere further. Albeit it is not only tyed to that, yet is it fo tyed to that, that wherefoeuer the one is wanting, the other cannot be enjoyed. A man cannot be the childe of God, quantumois polleat virtutibus, though he were qualified with many othervertues, except he be of a peaceable disposition : he that is not filing pacis, the sonne of peace, must needes be filius mortis, filius maledictionis, the sonne of death &malediction. Where there is an emptinesse of peace, there is a barrennesse of grace, and the vertues, how specious soeuer they be, are but commers: But wherefoeuer peace

Gregor pastor.

Mon pervenitur ad vocabulum beati, nifi per i nemen pacifici. Aug de temp. 169.

F 2

15.

is, there are the children of God, yea they shall be called the children of God: And so I come to the fourth and last point of this Advancement, the promulgation or publication of it.

The fourth part: The promulgation of this advancement.

Nd here a doubt meets vs, which may seeme to ecclipse all the former comforts. For as one fayes, multa videntur & non sunt; (6, multa vocantur Er non funt: As many things feeme which are not, so many are called that are not, as Ireneus faid to Marcus the Gnofticke, Vocem folim babes, virtutem verò ipsius ignoras: Thou hast the name, but thou knowest not the vertue of it. Thus the Church of Sardis. in the third of the Revelation, had a name that she lived, when she was dead. And the Church of Laodicea, in the same Chapter, said she was rich and wanted nothing, whereas thee was poore, and miserable, and naked. And did not the lewes ordinary oftentatio carry

Iren.li. 1. ca. 10.

Reuel 3.11

Verli7.

carry these titles, before it, The seede of Abraham, the Temple of the Lord? yes, and that without any suff cause, God knowes: For they had degenerated from Abraham, & polluted the Temple. Thus the Romanists at this day, doe ingrosse to themselves the names of Catholikes, and wheresoever they meete with the name of the Church, they are ready, like franticke Thrasylus, to arrest it for their owne.

But, qui vocantur & non funt, quid illis prodest nomen, voi res non est, taith Saint Austin? What good thall the name doe them, when that which the name imports, is wanting to them? surely none at all. What benefit was it to the impure Nouations, that forth of their swelling pride, they tooke to themselves the name of Puritans, as Eusebius writes? And what availeth it some to arrogate to themselves the names of brethren, the people of God, & the like, except we might see them humble, and the children of peace?

Antiochus who breathed out nothing

Alian. var. hift.

Aug.in 1. Epi. lob.sract.4.

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Theilluftrious.

Plutar in vita

Vt si homo ante malefacius surrit, Bonifacius appelietur, si rusticus Vrbanus, si improbus Innocentius, &c. Pol. Virgil, deinuent, lib. 4, ca. 10

but tyranny and cruelty against the Church of God, was honoured with that title Epiphanes, whereas he better deferued, and so was called by some, Antiochus Epinianes, rather Antiochus the furious then the famous: fo was Absolon called his Fathers peace; whereas he was indeede his Fathers griefe and disgrace. And doth not the Bilhop of Rome stile himselfe fervas feruorum Dei, whilest he endeauours to be Dominus dominantium? Surely that humble title, and his volimited power agree as ill together, as Demo-Sthenes short breath and long periods. The changing of their names at their entring into the Popedome, intended by them for ornament, is iustly cenfured as ridiculous, by Polidore Virgil. For if there be mutatio nominus, non heminis, a change of the name, but not of the man (onely there is a Wolfe cased in a Lambes skin) nothing can be more idle or ridiculous. Glorious titles without ground are meere vanities; like the Apothecaries gallypots,

Lattant

pots, quorum tituli remedia habent, pyxides venenum, which having without the name of some excellent preservative, within are either empty, or hold some deadly aconite.

If Nomen be not reinotamen (as Saint Austin deriues the word;) If we be called the children of God, and be not so, what have we gained thereby? surely we doe onely embrace a shadow.

All this is true, and yet behold here is not the least glimpse or sparke of comfort taken from the Peace-makers. For this phrase, they shall be called, noteth here, not a meere and bare denomination, but a demonstration of a true denomination; the words import more then simply to be: they import thus much, that is, the Peacemakers shall not onely be the children of God, to their exceeding comfort: but they shall also be published so to be, to their endlesse honour.

Now for the manifestation hereof, I will parallel these words with other passages of Scripture where the same Aug de Gen, ad liter cap 6.

F4

phrase

God.

Mat-11.9.

Luke 11.27.

Mat. 16, 16.

Mat. 26.54.

Rom. I.4.

God. Thus as John Baptist was called a Prophet, the Virgin Mary was called bleffed, and Christ was called the Sonneof God, that is, they not onely were fo, but were acknowledged and published so to be: So shall the Peacemakers be called the children of God. For he that will not suffer a hayre to fall from the head of his fervants without his divine providence, will not fuffer their graces & endowments to vanish and perish in silence. Albeit they may be compassed about for a time with the clowds of obscurity, vet shall their worth breake forth like the light, and be published to the world with a clowde of witnesses. Thus did the divine providence dispose most fiely of our Sauiors passion; both for the Time, Place, and manner of his Death. For the Time and Place. It was at the great festivitie held at Hierusalem, which yeelded a confluence of many nations to that City, which was then the onely Metropolis of Religion thorow the world: And for the

P fal. 37.6.

Heb. 13.1.

The Paffouer.

10h.3 14.

In Prafatione ad librum de feptem verbis.

Mat. 27.63.66.

Mat. 28.15.

the manner of it likewife: For he was lifted vp,likethe brasen Serpent, vpon a high croffe vpon a conspicuous Mountaine, & that with all his parts stretched out severally, as Bellarmine hath lately & largely shewed. The inscription also was in Hebrew, Greeke, and Latine, that by the Crosse, the Time, the Place, the Nations and Languages, the happie newes of our redemption, by the death and palfion of Ielus Chrift, might be dilpearfed, as it were by many rivers, throughout the world. Our Saujours malitious aduersaries sought to preuent his refurrection; by rowling a stone to the mouth of the Sepulchre, by fetting a watch ouer the stone, and a feale ouer the watch; And when they found their indevours therein to be frustrate, they fought by suborning and hiring the fouldiers, to suppresse the notice thereof. But their sabordinat free concealment, became an especiall meanes of publication of his glorious triumph ouer death. Tobs

10bs admirable patience, in his vnparelled afflictions, could not be confined to his house, though he was left alone and desolate, but shall be published to all posterities; and the fame thereof shall out-last the vast Pyramides of Egypt: the names of their builders are long fince buried in obliuion (a just guerdon for such a worke of vanity) but there shal alwaies be some, that shall to his honour, remember the patience of lob. Moses might intreate the Lord fecretly, in that paffionate and compassionate speech, aut dimitte hanc noxam, Lord either pardon this finne, or elfe blot mee out of the booke that thou hall written. But his zeale to Gods glory, & loue to his people shall be preached on the house top, and be carryed vpon the wings of fame from one generation to another. As our Saujour said of the woman that poured the costly oyntment vpon his head. Wherefoeuer this Gospell shall be preached in the whole world,

Plin. lib.25

Tam.5.11.

Exed 21.31.

Mat. 26,13.

92

Ioh. 12.3. Eccles. 7.3.

Pfal-112.6.

Mat. 11. 19.

1 Ioh. 3. 1.. 2

Sap 5. 4.

plaint : This is the man whom we fometimes had in derision; and accounted his life madne ffe, and his death without bonour; but now is he numbred among & the children of God, and his Lot among ft the Saints, And thus we fee in the history of the Euangelists, that our Saujours innocency, piety, charity was acknowledged & published by Heauen and Earth, God and Men, Strangers and Acquaintance, Friends and Foes, Angels and Diuels, and if they should have held their peace, the stones in the streete would have proclaymed it. Laftly, Christ lesus the Prince of Peace Shall call them fo. When hee conversed with men in the dayes of his infirmity, he was not ashamed to call them brethren: Nor yet in his glorified effate, after his refurrection; when hee fent that comfortable message by the denout woman to his Disciples. Goe to my brethren, and say onto them, I ascend to my Father or your Father, to my God and your God; Words as full of comfort, as the Ocean of waters. My brethren, a louing

Luk. 19.40.

Heb. 2. 11.

Ioh.20. 17.

Ioh. 14.3.

louing appellation; my Father and your Father, a bleffed vnion in a happie correlation; I ascend, and to what end, but to prepare them Mansions in the heavenly habitation? But behold, the consummation of all consolation shall be at the end of the world, when the Sonne of God, imbracing the sons of Peace in the armes of his mercy, shall say in the presence and audience

Mat. 25. 34.

of men and Angels, Come ye bleffed of my father, possesse the inheritance of the kingdome prepared for you from the foundations of the world.

By this time, I hope you see that the Peace-makers are blessed; For all these streames of comfort, that I have

discovered, doe fall into the Ocean of this blessednesse, and this blessednesse is the crowne of the Peace-maker. I will contract all my building into a little modell, and so conclude. The

Peace-makers (you see) are blessed, and they are blessed in this great advancement, They are the children of God; adopted, not forth of any de-

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feet, but forth of his bounty and mer-

cy they are adopted by Iesus Christ, they are adopted from a base and wretched condition, they are adopted to a glorious inheritance in heauen. These sonnes of Peace are singled out in a most especiall manner. They are like the Sunne in the firmament the eye in the Head, and the heart in the Body, the noblest and worthiest of all the children of God, And this their worth shall bee published to the world. It shall be published by the sonnes of Peace, by the fons of perdition, by the Son of God himselfe. Thus, as the Laurell was to the Roman Emperors both Munimentum & Ornamentum,a Defence againft danger, and an Ornament of honour: So shall this Olina Pacis be to the children of God. Quanta est huisus pacis recributio (faith S. Austin,) bareditatem possidere cum Christo. Jubstantiam patris habere cum filio, celesti regno participare oun Domino. And what can your hearts desire more then this? To be

Angust. de semp Ser. 169. chrys. in Plal.

Pfal.24. Chryf. ibid.

the children of God, and the belt affected of his children, heyres of Grace and Glory, co-heyres annexed with Iesus Christ, partakers of that vnspeakeable happinesse which shall be honourably published on earth,& enioyed eternally in the beauens? Therefore to conclude, let mee fay to you with Chryfostom, Quarite Pacem, ve inueniatis premiu, Seek Peace & follow after it, that you may have the reward of Peace-makers; Pulsate ianuam Pacis, knock at the gate of Peace, till it be opened to you. So shall the same be to you a doore and passage into Heauen'; which mercy the God of Peace and Mercy grant vs, for his Sonne our Saujour Christs sake to whom with the holy-Ghost, three persons and one immortall God, be ascribed all Honour, and Glory, Might, Maiesty, and Dominion, now and for euer more Amen.

FIN1S.

THE SINNE AGAINST THE HOLY GHOST

PLATNELY described,

By The Authoritie of Scriptures.
The Testimonie of Fathers.
The consent of Schoolemen.

In a Sermon Preached at PAVLS

Crosse, by I on N Denison Doctor
of Dininity, and one of his Maiesties Chapleynes.



LONDON:

Printed by T. S. for Iohn Budge, and are to be fold at the figne of the greene-Dragon in Paules Church-yard, 1620.



ieffice Chapleymes.



Princed by T. S. for who Budge and are to be fold feethe figure of the green - Drugon in Paules Church-yard, 1410.



The told the Medical order

THE RIGHT REVEREND

FATHER IN GOD,
IOHNKING, Lord Bishop
of London.

Right Reverend and Honourable:



HESE two
Sermons being
thought a fecond time worthie of the
Presse, I make
bold to present

reached in your charges; the one in that eminent place where your Lordship hath Episcopall iurisdiction; the other in that famous

G 2 Vniuer-

Ebelord Elf nick, Lord Chancellerol Logland,

broke .

At Pauls croff

The Epistle Dedicatorie.

At Oxford.

The Lord Elfmere, Lord Chancellor of England.

Universitie, where then you were a worthy Gouernour. The one hath paffed hitherto vnder your patronage; and the other, being an Orphan, delires it. It obtained good acceptance with that NobleLord, who loued your Lordship dearely, and to whom my felfe was exceedingly bound. In regard whereof, I hope it shall finde the more fauourable entertainment at your Lordships hands. The God of heaven, who hath honoured you with many gracious endowments, and made you an excellent ornament of our Church. continue his fauours, and enlarge his bleffings to you, for the Churches good, and your owne eternall comfort.

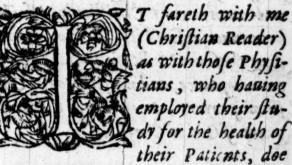
Your Lordsbips

bumbly denoted,

IOHN DENISON.



To the Reader.



afterwards divulge their experiments for the good of others. For haning, at the request of certaine friends prepared these ingrediences, and found them comfortable to their tender soules, I have beene moved to publish the same, both for the further comfort of them, and benefit of others. And the rather have I beene hereunto induced, because (to vse the Physitians words) here is a dangerous experiment, and difficult indge-

πείρα σφαλερή μρίσις χαλεπή. Βίρρος Aphor.

To the Reader.

ment, the disease being the most dangerous and deadly of all diseases incident to
anymortall creature, and the physicke for
cure, description, or prevention very rare
to be had in our vulgar tongue; None to
my knowledge having of purpose handled it, though I have knowne some distressed soules, have greatly needed it,
and many very Christianly affected
have much desired it. And so commending these my Meditations to thy courteous acceptance, and my selfe to thy Christian prayers, I commend thee to the
grace of God in Christ Iesus.

Thine in the Lord,

I.D.

Mattres.



A SERMON:

VVherein the Sinne

against the Holy-GHOST is plainely described.

HEB. 10.26.27.

receased the knowledge of the truth, there remaines no more sacrifice for sinnes, but a fearefull looking for of judgement, and violent fire which shall desoure the adversaries.



T is the part of every Christian at his enterance into the profession of Christianitie, (Right Honorable, right

Worshipfull, and welbeloued in G4 Christ

a Mat. 10.22.

Christ Iesus) to consider our Saujours Caueat to the Disciples, He that indureth to the end shall be a saned. To what purpose is it that the Sea-faring man failes prosperoufly, ariues safely, and obtaines a rich prize, if he sinke or suffer shipwracke in his returne? This life is a fea-faring life; to what purpose is it that a Christian be farely imbarked for heauen, if afterward he suffer shipwracke of his holy Faith? What availeth it the Warriour to march hotly with lebu, fight manfully with Ionathan, if hee turne his backe with Ephraim before the end of the barraile? This life is a warfare, what can it availe vs to incounter Sathan, if we fuffer him to foile and conquer vs? For he onely that fights the good fight, finisheth his course, and keepes the faith, can expect the crowne of b righteousnelle.

This is the thing whereof Saint Paul doth in this place admonish the Hebrewes, namely, that they for sake

rot

6 1 Tim. 4.7.

not the fellowship they have among

the better preuaile, he inferreth these

words of my Text as a pithy reason, and powerfull ingredience, to make

the medicine of his admonition to worke the more effectually. If the

Souldier shall flie forth of the field,

repolt from his Captaine, forfake his colours, runne from his compa-

ny, and turne to the enemie, he dif-

graceth his militarie profession, difableth himselfe for the trophies of

honour, and meriteth condigne punishment. Behold, we are the Lords

Souldiers, the Church is our field,

Christ Iesus our Captaine, the word

and Sacraments our colours, the communion of Saints our compa-

ny; he that shall flie forth of this

field, reuolt from this Captaine, forfake these colours, runne from this

company, and be found fighting

vnder Sathans conduct, dishonoureth his Christian profession, depri-

ueth

c Verf 25.

d 2 Tim 4 9.
e 2 Tim.2.17.
fSocrat & Theedoret.
g 2 Tim.4.14.

ueth himselfe of the crowne of glory, and incurreth the danger of Gods heavy judgement. For if we sinne willingly, after we have received the knowledge of the truth. That is, if we have given our names to Chrift, fetued in his campe, taken pay in his warres, and yet play the carnall Apostataes with d Demas, the hereticall with e Hymeneus and Philesus, the scornefull with f Julian the Emperour, the spightfull with & Alexander the Copper-smith, there remains small hope of receiving comfort by Christs eternall sacrifice, but rather extreame terrour in the expectation of his dreadfull sentence; small probability of being cleanled in his precious blood, but rather a fore possibility of being devoured by a violent fire: Peccata sunt anima vulnera, sins are the foules wounds, according to the facred Scriptures, and the ancient Fathers phrase of speech. And as the wounds of the body doe differ, some being dangerous, some more mortall,

mortall, some altogether incurable; fo fares it with the wounds of the foule, some are cured more easily, as the Maid was raifed from death by Christ, Mark.9. Some with leffe facilitie, like the Widdowes Sonne, Luk. 7. Some yet with greater difficultie,like Lazarus, John 1 1. The cure will cost many a groane, and many a figh : fome are altogether vncurable, the finne cleaning to the finner, like the Leprofie of Gehazi for heuer. Loe fuch a wound and fuch a finne we have in hand at this present, even the sinne against the holy Ghost. For the subject of this Scripture is a deadly wound, even a wound, and death; a wound going before, and death following after it.

The wound is expressed in these words, For if we sinne willingly, after we have received the knowledge of

the truth.

The death and danger in these words, There remaines no more sacrifice for sinne, but a fearefull looking for

6 2 Kin. 5.27.

of indgement, and a violent fire which

shall denoure the adner faries.

Behold, here is the most hainons finne of all finnes, and the most grieuous indgement of all indgements, here is a fearefull transgression, and a dolefull affliction, in the one behold the tower of Babel in the other the valley of Benhinnom, in the one the extreamest degree of iniquitie,in the other the vttermost measure of miserie; in the one a sinners execrable condition in this life, in the other his lamentable confusion in the life to come. But now I purpose God willing onely to speak of the wound; In the handling whereof, I intend to take these courses.

1. I will open it.

2. I will search it.

3. I will binde it vp againe by

Application.

In the opening of the wound, I finde it in the generall to bean Apostaffe from the Gospell. For it is a forfaking the communion we have among

OUT

our selves. So saith the Apostle, ver. 25. And in the particular view thereof, I note foure bad humours which feede it; for mali humores sunt pravimores, as Bernard b saith.

h Bern. fuper Cant. for . 36.

Ver 5.26

The first is an aduised sinfulnesse, After we have received the knowledge of the truth.

The second, a resolute wilfulnesse, If we sinne willingly.

The third is obstinate malice, For here is an aduerfary that despishes the spirit of grace.

Verf.29

The fourth is a generall corruption of Religion, For it is a treading underfoote the Sonne of God, and counting the blood of the Testament as an unholy thing: and both these points are expressed in the 29. Verse.

So

tured to the

The Sinne against the holy Ghost.

So that in a word I finde, and con-

A Witting, Willing, Apollatie.
Totall,

First, for the matter of this sinne.

It is an Apostasie, either from the publike profession, or private acknowledgement of the Gospell.

For the manner of it.

It must be witting, and not of ig-

Atmust be willing, and not of co-

It must be malicious, and not of infirmitle, a notice to a

ticular impietie.

In the handling of which points, let mee fay to you in Chrysoftomes words, Excutive pigritiam, non est restents quant audituriestis, rouse vp your spirits and raise vp your attention,

i Chrif.var.lec.

the

the matter you are to heare is of no

The first part:
The opening of the WOVND.

The first bad Humour.

7 Hen almightie God had laid the foundation of the world, his first worke was fat lux, let there be light, and this light being dispersed and confused, he afterwards placed in the Globe of the Sunne, which he made vehiculum lucis: So in the creation of man, a modelt of that greater world, hee placed the light of understanding in the firmament of his Soule, to guide him in the way of holineffe, and to bring him to the place of eternall happinesse. But Sathan, whole kingdome is the kingdome of neuer darke-

unçonós-

kz.Reg. 6,10.

darkenesse, in enuie towards man, and malice to God, obscured that light with the clowdes of errour, that so hee might lead wretched sinners blinde-fold to hell, like the sy. rians into the midst of k Samaria. Yet God in mercy, beholding this miserie into which man was cast, gathering together (as it were) the scattered beames of knowledge, doth by the spirit of illumination vaite them in the Globe of the vnderstanding, and where hee affords this fauour, the abuse thereof is very dangerous. This is that knowledge of the truth, which is here spoken of, for it is cognitio accepta, non acquifue, knowledge received from theilluminating spirit of God, not acquired or obtained by the light or industry of nature. They who offend in this kinde, must be such as Saint Paul speakes of, you were once darkenes, but now you are light in the 1 Lord. So that Turkes and infidels, who neuer

neuer yet received the knowledge of the truth, cannot commit this finne. Neither is this to be taken for some superficiall conceite, swimming in the braine onely; but fuch a knowledge, as taking some place in the heart, bath affected the same with a certaine comfort and delight therein, and bringeth with it a glimple of that glory, which is reuealed in that truth, and shall be received in the kingdome of heaven. And therefore the Apostle attributes to those who commit this finne, not onely that they be lightned, but that they have tasted of the heavenly gift, and beene made pertakers of the holy-Ghost, and baue tasted of the good word of God, and the powers of the world to m come. Now when a man shall finde the tafte of Gods word sweeter then the bonie, and the a bonie-combe, as it was to David, and shall afterward distaste and happily deteft it, as the Ifraelites did o Manna: When he shall reloyce

m Heb.6.4.

nPfal,19.10.

• Numb. 11.6.

H

in

Mark. 10.17.

9 Num.23.10.

r Mat. 11.31:

148 17.30.

in the meditation of eternall life, and yet reiect the consolation thereof. like the yong man, who ranne to our bleffed Saujour, kneeled to him, and cryed out, good master, what shall I doe that I may possesse eternal life? yet wentaway like a P flincher : When hee shall have relished, and even beene rauished with the comfortable tafte of the powers of the world to come, like Balaam, who paffionately wished, o let me die the death of the righteous, and let my latter end be like a his. Yet shall, like a graceleste man abandon the meanes, and banish the care and cogitation thereof, what probability, nay what possibility is there that hee should be renewed by repentance? Albeit affected ignorance is very lyable to the curse of God, according to our Sauiours words, Wee be to thee Corazin, wee be to thee Bethsaids: yet inflicted ignorance obtaines his conniuence, as it is Act. 17. The time of this ignorance

norance God regarded not. This circumstance doth much extenuate a finne, when a man may fay for himfelfe, as the Lord faid of Ninueh, there are fixe score thousand persons that cannot discerne between their right hand and their left. And when a man can pleade for himselfe with Abimelech, Lord will thou flea even the righteous a Nation ? as if he should fay, had wee knowne her to be his wite, wee would never have offered violence to him, nor villanie to her. And contrarily, it doth much aggrauate the finne, when one can admire, acknowledge and commend the graces of God in others, yet be gracelesse himselfe. When he is like the Athenians, who knew what was good but would not doe x it, and like the Scribes and Pharifees who had the key of heanen, yet would not enter therein. For as Saint Iames saith y, to him that knoweth to doe well, and doth it not, to him it is finne, H2

Ion. 4.11,

Gen.20.4.

x Athenienses scire que, & c. Tul, de senest,

y Iam.4.17.

Z Bern.in Cant. Serm.36. finne, that is, sinne with a witnesse, it is a sinne wate faxin in a more eminent & extraordinary manner then others. As Bernard saith, 2 Ac si diceret sumenti cibum at non digerenti perniciosum est. As meate that is eaten and not digested, so is knowledge receaved and not practised; as the one breedes diseases in the body, so the other brings destruction to the soule.

It was Adams great perfection that made his ruine so lamentable; and the transcendent excellency of the Angels, which made their sinne so damnable, and their fall so vnrecouerable. And no meruaile, sor it is absolute suffice, a that the servant which knowes his Masters will and doth it not, should be beaten with many stripes. Saint Paul b speakes of the errours of the lewes his Countrymen with great compassion, because they had the zeale of God; but not according to knowledge. But our Saui-our

. Luke 12.47.

6 Rom. 9.& 10

our checks the wilfull blindnesse of the Pharifees, with as great indignation, telling them that if they were blinde they should baue no s finne (meaning not so haynous sinne) but because they Said they did see, therefore their sinne remained, that is, it fluck close by them. So that, as Saloman faith, 4 Hee that increaseth knowledge increaseth forrow. So may I say, hee that increaseth knowledge, and doth not vie it, increaseth danger. Men had need to confider what end they propound to their knowledge. Some faith Bernard get knowledge, vi vendant, that they may make merchandize of it; and that is filthy gayne. Some, vt adificent, that they may edifie others, and that is charitie; Some, ve adificentur, that themselves may be builded up in grace, and that is wisedome. And indeede it is great wisedome for a man to reape to himfelfe the fruite of his owne knowledge; and as great folly when he can H 3 teach

c Ioh. 9. 39.41.

d Ecclef. 1,18.

Bern, sup. Cant Ser, 36. Et turps quesius est.

Et charitas eft.

Et prudentia oft.

e Pro.5.15.

f Hcb.6.8.

g 2 Pct.2.21.

seach another and not seach himselfe. Rom. 2.21. Therefore Salomons counfell is good in this case, e Drinke thy water of thy Cisterne. Hast thou a fountaine of knowledge to refresh others with the streames thereof. yet thy felfe haft a thirfty foule, and a barren life? What an absurdity is this before men, and danger in the fight of God? O water, and refresh thine owne soule, make vie of the knowledge of the truth, which thou haft receased, least after many gracious showers of instruction, thy soule remaining bad and barren, thou be exposed to the curse of God f : It had beene better for some, not to have knowne the way of righteousnesse (as Saint Peter faith) then, & after they had knowne it, to turne from the holy Commandements given onto them. Had they not knowne, then had their Audit beene more easie. For behold, where the Lord deliuers forth large talents of knowledge, there

there he expects great reckonings of obedience to be brought in, not: looking for the like at their hands, towards whom hee hath not beene fuch a bountifull Creditour. This capfed Peter when he taxed the people in the Temple, for betraying and denying Christ in the presence of Pilate h, not to leave them comfortlesse in so hainous a crime, but to give them hope that they should obtaine remission, and have their sinnes put away at the time of the refreshing, because they did it through ignorance. This also was a staffe of comfort to Saint Paul, whose cruelty towards the Saints and Servants of God was most extreame. For hee was a blasphemer, a persecutor, and an oppressor, yea those outrages were profecuted with violent fury and madnesse, as himselfe ingenuoufly confesseth i. Yet these his mercilesse persecuting sinnes found mercy at Gods hands, vpon his ferious repen-

b Acts 3.17.

iA& 26.10.11

k 1. Tim. 1.13.

1 Luke 23.34.

repentance, as hee comfortably witneffeth k. In a word, this was the ground of our Sauiours prayer at the time of his passion: 1 Father forgive them, for they know not what they doe. As though hee should say: If they knew indeede that I am the Sonne of God, and would offer me this indignity; the Melliah and Sauiour of the world, and yet would thew mee this cruelty; the Lord of glorie, and yet would crucifie mee, I would never vouchfafe to open my mouth for them : but now, O Father, for as much as these things haue not beene reuealed to the eye of their vnderstanding, nor made euident to the view of their conscience, vouchsafe them pardon, and lay not this finne to their charge sint ditu bomolorquoraw

and modueffe, as himselfe in conirontly confedent. Yearhetelth meradTie personing sinnes found mer-

cynt Gods hands, ypou his fenons

.mestaw

The fecond bad Humour.

HE second bad Humour that I feedes this mortall wound, is willingnesse; If we sinne willingly. If the Pilote be not skilfull or carefull, those that goe by Sea must needes sayle dangerously; but if they also carry full fayle in the midst of a tempest, they cannot choose but be ouerser. Euen so it fareth with vs, while wee flote in the fea of this prefent world; If our vnderstanding which is our Pilote, doe fayle vs, after we have received the knowledge of the truth, our case is dagerous: but if withall we give our wills full fayle, every blast of Sathans temptations will be ready to finke vs, and this is the Apostles word here in this place. If we finne willingly, which word implieth somewhat more then a simple and fingle will, and importeth rather a resolute wilfulnesse. So that this rather

m Gen.3.1.

1 King, 21.4.

this is not a mixt action, wherein the finner is partly willing, partly vn willing, but an absolute resigning of that faculty for the performance of wicked delignes. As when a man will runne on desperarely, and sinne euen because he will sinne, small or no occasion moving him thereunto: For the leffe the occasion and remptation is, the greater is the transgreffion. This was a further circumstance which made Adams sinne so m hainous, that having free accelle to all the other trees in Paradife; hee must needes taste of the forbidden fruite. As it was vile in a Ahab, that having many goodly possessions of his owne, hee must needes be sicke for Naboths vineyeard; and it doth much aggrauate the offence, when a rich man shall deale deceitefully in word, in waight and measure. Thus when a man is rather transported by his owne rebellious will, then inforced by any vrgent necessity, is rather

rather caried forward by a prompt and peremptory inclination, then by any violent and coactine temptation, this is to sinne willingly. When Sathan no sooner tempts, but the finner as readily yeeldes, as the etymon of the word imports, insoins of eina indulgeo. When it is not by constraint, but of a ready minde, as Saint Peters opposition o doth manifelt, un avayuasas, amonosaias. So is the Apostles speech of sinning willingly here to be understood. Doe what we can, whilst wee carry about this maffe of corruption, finwill have her residence in vs. but Saint Paul warnes, that wee suffer it not to raigne in our mortall bodies. that wee should obey it in the lusts r thereof. If it violently ouer-rule vs. we must not willingly let it rule ouer vs : If it compell like a tyrant, wee must not let it command as a King. Wee must figh vnder the bondage, and grone under the burthen of it, like

1 Pet.5.2.

PRom.6.12.

g Exod.2.23.

rlof, 1.16.

[Rom. 6.23.

t 1. Iohn 1.8.

1.Iohn 3.4.

* Anselm in

y Prov. 2.14.

like the Ifraelites under 9 Pharaoh. Wee must not say as those people professed to: 10 suab, All that thou commandest vs wee will doe, and whether thou fendest vs we will goe: for if we doe, it will command that which is dangerous and damnable, and will fend vs to hell for our hyre. The wages of sinne is s death: we must all acknowledge with Saint Iohn, 1. Epift. 1. . If we say that we have no finne we deceiue our selues; yet wee must take heede, we be not such as hee speakes of in his third Chapter, or ποιοίωτες τον αμαρτία", " which fettle and fell themselves to worke wickednesse: For if such a one cannot be renued by repentance, Non est excufatio infirmitatis, sed culpa = voluntatio; he can pleade no excuse of infirmity, but must needes lay all the blame voon the wils iniquity. There are some (as Salomon notes) v Which doc euen reioyce in doing enill, and delight in perner fe cour fes. Yea, they cannot

4 Iohn 4.34.

6 Pfal. 12.4.

c Apud Sueton. Inlins Cafar.

d lere.6, 16.

not sleepe, except they have done z enill, z Prou 4.16. but this reioycing is odious, and this delight exceeding dangerous. Lord, how opposite are these men in their affections to our Saujour Christ? a 1t was his meate and drinke to doe the will of God; but it is their meate and drinke, yea it lulls them a sleepe, to doe the workes of the diuell. What a malepert speech is that of Sauls Courtiers, b Our tongues are our owne and we will talke? they will because they will, Stat pro ratione voluntas. Yea they are ready to say with Ca-Sar, iaita est alea, fall backe fall edge they are resolved to persist in their finnes. What a desperate resolution is that of wilfull wretches in the fixt of a Jeremie? Who being thus louingly exhorted and gratiously promised, Walke in the good way, and you shall finde rest to your foutes, doe anfwere as wickedly as peremptorily, we will not walketherein. Well may it be faid of these men, that they finne

e Luke 19.40.

f Gen.19.7.8.

g Chryfost, in Pfal, 108.

finne willingly, which fo rashly forfake the way of faluation, and fo readily Rep into the path of condemnation. Such resolute sinners were the Iewes, whose stony hearts and flinty foules, neither Christs teares could · mollifie, nor his threatnings terrifie, therefore is their habitation become defolate for ever. Such refolute and dissolute sinners were the Sodomites, who could not be restrained by Lois submisse f petition, his more then lawfull motion, nor the Lords extraordinary affliction; but fill persisted obstinately, till euen extreme wearinesse inforced them to leave their wickednesse. And what then could they elfe expect, but that fire and brimstone from heaven should be their portions. Hoc Deum maxime irritat, This faith s Chryfostome, dorh mightily prouoke God, when men doe linne with such a pre-meditation and setled resolution. So saith David in the eighteenth

6 Pfal. 18.26.

i Gen.32.

eighteenth Pfalme. h With the pure thou will show the selfe pure, but with the froward thou wilt wreftle; for so the Hebrew word Snann is well translated by Tremelius. Thus God will wreftle with the wicked. not in mercy, as he did with lacobi, when hee supported him, but in judgement, as lacob did with Efau when he supplanted him. If the sinner will be wilfull, God will be as wilfull, if froward God will be as froward. If hee will wrestle with God in disobedience, God will trip vp his heeles in vengeance, and cast him downe with the rebellious spirits into the lowest hell. As in the time of the Law there was no Sanctuarie for wilfull murtherers: So was there neuer any Sanctuarie of mercie for wilfull finners. If a fubiect shall be carried violently in a rebellion, much compassion is to be shewed, but he that runs voluntarily with the difloyall, deserues to be seuerely punished. kRom.7.23.

l Hieron in Mat. 16.

m Ephe[.4.14.

Deut. 23, 19.

punished: so when a poore sinner can fay with the Apostle, I k would not willingly doe that eail I doe; It is the law of my members, that rebels against the law of my minde, and leades me captime to the law of finne, hee may looke with comfort towards the mercy seate. For peccata non nocent si non placent, sinne shall not hurt vs, if it doe displease vs. But when it may be faid to him, as it is in the fiftieth Pfalme, Simulac vides furem: As some as thou seeft a theefe thou runnest with him: Yea, when hee shall commit all uncleanne fe with greedine fe m, έν ωλεονεξιά, euen couetoufly; when his heart shall be as eagerly fet vpon his wickednesse, as the couetous mans on his wealth, what can he hope for, but that the gate of mercy should be shut against him? Therefore is the Lord fo resolute a, that if a man will goe confidently and wilfully on in his finnes, bleffing himselfe, and promiting peace to his

his soule, he will not be mercifull to him. Yea he hath ratissed it with an asseueration, Surely the iniquitie of such a sinner shall never be paraoned or purged. Yea it a bare speech or assertion will not serue, when Elies sonnes will wilfully persist in their sinnes, and will not be reclaimed, either for their owne credit, their sathers comfort, or the Lords glory; he takes his oath, P that the wickednesse of Elies house shall not be purged with sacrifice or offering for ever.

The third bad humour.

The Ethird bad humour which feedes this Apostasie, is bitter and violent, namely Malice, a confequent of the former. For when men doe once grow wilfull, they easily become malicious, and waxe even rebelliously bent against the truth. So as was Iulian the Emperour, whom Hierome 4 therefore most instly

o Ifa. 22.19.

p 1 Sam.3.14.

q Hier. Catalog.

- Mat. 12.37.

(Heb.6.6.

Mat. 10 28.

Rom. 8 36.

x Heb. 1.6.

iustly stileth for his malice, Canemrabidum, euen a madde Dogge. So as were the lewes, whom our Saujour taxing for this finne, cals, a broode of Vipers: because they were full of venim and malice. Such a finner the Apostle doth here call an adnersary, as being one that directly opposeth himselfe against the rules of pietie, and afterwards in more fearefull words he brandeth him thus, which doth despight the spirit of grace. And in the fixt to the Hebrewes, he calleth him a crucifier of Christ, and a mocker of him. When a man shall become a professed adversary to him who is able to destroy both soule and body in belt : when he shall despight the spirit of grace, which is the spirit of comfort, helpeth our infirmities, and maketh request for us with groanes and fighes which cannot be vexpressed. When hee shall make but a mocke of Christ, to whom the bleffed Angels doe homagex, oh how

how lamentable is the efface of fuch a one? When the patient loathes his foode, quarrels with his Phifitian, is angry with his friends, chafes with himselfe, you will say he is in ill case; and fuch is the condition of a froward and malicious finner: When the vis irafcibilis. Which should be as a Dogge at the doore of the foule, to keepe away the Theefe, shall waxe madde, and bite the Mafter or his friends, euen snarle at God, at his servants, and his facred truth, what fafety or comfort can that foule have? When Christians which should be as Lambes, and new borne-Babes, in receating y with meekeneffe the fincere milke of the word, and the comfortable food of the bleffed Sacrament. shall turne dogges and swine, tread vnderfoote those precious pearles, and be ready even to rent their z Paftors, they must needes kindle Gods wrath, and accelerate his judgements. This was the sinne of Alex-

y 1 Pet. 2.7.2. Iam, 1.12.

ZM11.7.6.

I 2

ander

Saint Paul a saith, Niav av Désune, he ve-

4 1 Tim.4.15.

hemently withstood our Preaching. He faith not hair but Tois huer egois heyois, not vs but our words, our preaching; for that had not beene fo hainous: the one is but a personall perfecution, and so had beene a sinne against charitie; the other a doctrinall, and confequently was a direct offence against pietie. And surely, it is a fearefull thing when a man fets himselfe against beauen. b If one man sinne against another (saith Elie) the Indge shall indge it, but if a man sinne against the Lord, who will pleade for bim? It goes hard with a malefactor, when no man will, can, or dare be his advocate: but it is Gods iust iudgement vpon a malicious finner: and therefore it was his ordinance. c that he which sinned presumptuously

(even erecting with an high band the flagge of defiance against God, as the metaphor imports) & blasphemed the

Lord.

6 1 Sam. 2.25.

· Num. 15:30:

Lord, the same person should be cut off from among his people : that the fame cutting off, might be a praludium to his fearefull and finall feparation from the societie of the bleffed Angels, the spirits of inst and holy men, and from lesus Christ the mediator of the new d Testament. How fearefull was the obstinacie of Stephens enemies, who being not able to refift the fpirit by which he spake, charged him with blasphemie ? And albeit the Lord did grace his innocent conscience with an Angelicall countenance; yet they so persisted in their malice, that they gauehim iust causeto taxe them thus, You stiffe-necked and of vncircumcised hearts and eares, you have alway refisted the holy Ghost. Such obstinate sinnes must needes be punished, when as others committed of frailtie may eafily be pardoned. Should I not Spare Nineueh, saith the Lord f (which doth trespasse of infirmitie.) But how should I spare Iuda which

d Heb. 12.22.

. Ad.6.10.11.

flon.4.11.

g Icr.5.7.

which doth transgresse & rebelliously. Here God hath lomething to fay for Nineueh, but rebellious Iuda stands arraigned of high treason, and God having nothing to fay for her, nor the for her selfe, why the sentence of death should not passe against her, must needes be condemned, except Gods inflice shall be violated, which must inviolably be maintained, though all the rebellious Men and Angels in the world be damned. It is dangerous to walke in the counfell of the ungodly, dreadfull to stand in the way of sinners, but h happy and thrise happy is he that doth not fit in the seate of the scorneful. Who would thinke that any could be so forsaken of God, and bereft of grace, that he should malice and scorne the eternall Maiestie? yet experience hath found out such vile wretches. For fuch a one was that blasphemous Pope lulius, who being forbidden by his Phylition to eate Porke, because

Plal.

of his gout, said in a great chase (horresco referens, I tremble to veter his
words.) i Give me my Porkes sless, al
dispetto di Dio, even in despight of
God.

What horrible blasphemies did that execrable Emperour Iulian the Apostara, as also his lewd companion Libanius the Sophister belch forth against Christ? who at their going forth to the Persian warre, asked in & scoffing manner, What the Carpenters Sonne (meaning Christ) was deing? To whom it was well answered by a good Christian, 1 Loculum fabricatur, he is making a coffin for Iulian; which propheticall speech was verified by the event, for indeede Iulian was strangely wounded and flaine in that warre. Now when a man is growne to this height of impiety, that he dares thus with a high hand sinne against the Almightie, the Lord stops the fuites of those who would pray for him, not

i Les vies de Papes de Romé. Iules.3.

Toh. r. 16.

k Histor. Trip. lib. 6 cap. 43.

1 Theodores hift.

Les wills

m 1 Ioh. 5.16.

n 2 Cor. 1.3.

& 15.chap.

p 1 Cor. 16, 12.

not admitting any petition to be put vp in the Court of mercy: according to those words of Saint 10hn, There is a sinne vnto death, I say not thou (houldest pray for mit. And how oft doth the Lord albeit hee be the father of mercies, and the God of all confolation , how oft I fay doth he fend forth his expresse prohibition to Ieremie, Thou Shalt not pray for this people neither life up crie nor prayers for them? Yea he is wont in such cafes, to flirre up the spirits of his feruants to pray against such notorious finners: and to powre forth dreads full execrations vpon them. And to that end hath he armed the Church with that fearefull censure Anathema maran-atha, If any man love not the Lord Iefus, let bim be accur fed till the comming of & Christ.

Thus doth Danid a desire the Lord not to be mercifull to them that transgresse maliciously. Yea how oft doth he pursue the enemies of God,

with

most passionate and bitter imprecations? Thus did Peter against Simon Magus, as histories report: Thus did the primitive Church pray against Iulian the Apostata, and neuer left affaulting him with her weapons (which are prayers and teares) till hee had received his finall and fearefull stroake of destruction; and then the fang Hallelujaes for his ouerthrow. Gods dearest children may commit very hainous finnes, yet they doe it of infirmitie, and not maliciously. The sinne of Peter was very fearefull, yea could any almost be more bainous? when as hee a chiefe Apostle, at the word of a silly Maide, against his constant protestation, three severall times within the space of a few houres, did not onely deny, and for sake, but even for-Sweare his Master and Saujour: year and that with dreadfull execrations vpon himselfe, If he knew the man? But alas, all this proceeded from infirmity; une.

r Theodor hift. 1.3. ca. 9.17.19.

Hieron Super Habacil,2,

* Mat.26.74. Χαταναθεματίζειν κάτ ὀμνύειν. infirmity; the present danger & feare of death extorted those oathes; and drew those execrations from him. And therefore, when he went forth and wept bitterly, diluit culpam lachrymis, when he wept, he wipte away his hainous sinnes with bitter teares, and the Lords compassions failed him not.

The fourth bad humour.

Reuel. 8. 11.

Shint Iohn in the eight Chapter of the Reuelation speakes of a great Starre, called Wormewood, which falling into the waters and fountains made them bitter, so that many died thereof. Behold, such is the humour of malice; For whereas other sinnes doe but muddie the streames, this impossions the very sountaine of our holy profession, and brings immortall death without remedy. And this is the sourth degree of this dreadfull Apostasie, which for the better handling,

ling, I call a particular humour, when it is indeed like the corruptions of all the humors in the body. For it is not a Avongasia, but rather a nanegia, not some smaller distemper, but a generall euill disposition and habit of Religion, not a binding of Sampfons hands, but a shauing of his locks; not like the ferting of the Sun ina clowde, but a totall Ecclipse, yea fuch a going downe as neuer admits any rising againe. For it is a totall and finall Apostasie which doth viually accompany the malicious relifting of the knowne truth. And therefore Athanasius " ioynes that malice and Apostalie together in the definition of this blaspheray against the holy Ghost, calling it a malicious denying of the faith which a man hath professed, as = Sylla faid in Suctonius: Vno Cafari multos Marios in esfe, there were many Marijes in one Cafar: So I may fay there are many iniquities in this one sinne: which indeede

v Athanas, ad Serapion,

x Sueton, Iul.

y 2 Sam. 1,21.

Z lob 6.4.

4 Gcn,7.21.

indeede becomes a congeries of all abhominations. For the curse of God seazeth vpon such a malicious finner as hath beene mentioned, to an veter privation of grace, like Dawids heavie imprecation vpon mount Gilboer You mountaines of Gilboe upon you be neyther dem nor raine for ewer. And like our Saujours curse vpon the figge tree, neuer man eate fruite of thee while the world standeth. Againe, Sathan casts his violent and inuenomed temptations, which the Apostle, Ephes. 6. calleth fiery darts; and those where they ftrike they sticke fah, and worke vpon the Soule, like the arrowes on Tobs body, z The venome whereof dried up his spirits. And then as in the generall deluge, when the waters increased to a certaine height, all flesh perished; so in this great ouerflowing of finne, all sparkes of grace are veterly extinguished.

This is implyed here when the Apostle

Apostle speakes of an opposition against the causes of our faluation, namely, The Sonne of God, the blond of the Testament, and the spirit of grace. And this elfewhere b hee calleth Shipwracke of faith, and an Apostasie from the faith, anoshoovial The misses, c 1 Tim. 4. And addes the reason, Having their consciences burnt with an hot Iron. For when the conscience is cauterized, there followeth an viter benumming of the fanctified faculties, fo that there is left no spirituall fense of grace. As we say of griefes, so it is in sinnes, Cura leues loquantur, ingentes ftupent, the smaller fins at first are irketome, and terrifie, but being growne many and great, they stupisie. So that he which was wont to crie out with Saint Paul, O wretched man that I am, who shall deliner me from this body of death, Rom. 7. can make a covenant with death the graue and hell, Efer 28. He who was pressed downe with the ponderous weight

b1 Tim-1.19.

c1 Tim.4.1.2.

The Sinne against the holy Ghost.

waight of his finnes, which were as a heavy burden too heavie for him to beare, Pfal. 38. can ar laft goe as roundly away with them as ener Sampfon went with the Gates of Azzab. The conscience at first will di ligently observe and censure the finner, but the fame being neglected, hee becomes autoratanger . Enen condemned of a himselfe, and yet continueth in sinne with great securitie. If a wounded man haue but one Surgeon; and one salue to cure him, and yet hee alas, would slay that Surgeon, and caft away that falue, what hope can there be of his recouery? And fuch is the condition of a desperate sinner, Christ lesus is the Surgeon, and his precious bloud the bleffed balme to cure our wounded foules. If a man shall then offerviolence to his person, Crucifying againe to himselfe the some of God: And contempt to this plafter, In treading under foose the blood of the Testament.

d Tit, 3.1 I.

· Heb.6.6.

fHeb 10.29.

ment; Is there any meanes left in heaven or earth to cure him? Surely no, but that must needes follow which our Saujour Christ threatned to the lewes, & You hall dye in your sinnes. Saint h Paul prophesieth of fomethat in the latter times shall depart from the faith, and Saint Peter faith i, there fall be some that will denie the Lord that bought them: And this afterwards he cals an intangling, meaning fo, that one cannot be looled; and an ouercomming, fo that he cannot be delivered; the iffue of which estate he expresseth, saying, They bring wpon themselves swift dam. nation. And truely when Sathan prevaileth fo farre, that he vanquilheth them with his suggestions, and fettererh them in the chaines of fin, Ariking his remptations like the nayle of Jael into the temples of their k heads, fo that they lie groueling like sifera in his Tents, being made even his bondflaues and vaffalles ;

g Iohn 8.24,

i 2.Pet, 2, 1.

Aludge 4.2 is

1 Heb. 6.6.

m Ansel. in Heb. 6.1d est to talit. Lapsi, Aquin.

Iam 3.2.

. Prou 14.16.

falles; there is little hope that ever they shall recouer. For it is imposfible, that they which have beene so qualified with the grace of Gods fpirit, if they fall away, should be renewed by repentance. The children of God minist, they doe fall, but παραπέσον Ται as here it is, Prolapsi mid est prorsus lapsi, as Anselm interprets, that is, veterly fall away they cannot, for the Lord states them up with his hand, Pfal. 37-24. As when Peter through the terrours of the waves was ready to linke, Christ tooke him by the hand and faued him: So when we are oppressed with the waves of temptations, and are ready to linke in the Gulfe of despaire, the Lord reacheth forth the hand of compaffion and preserveth vs, moma yaz στάιομεν, in many things we stumble all, as Saint James = faith, Yea the iust man falleth seauen times (that is, very oft) as Salomon . witneffeth. But here is the comfort that hee rifeth

rifeth againe, though his foote slip through his frailty, or hee be call downe through the stumbling blocks of temptations, yet he findes the center of Gods mercie to reft vpon, and takes new footing by vnfayned repentance. Non fic impi, non fic, as for the vigodly it is neyther fo nor fo with them, for their fall is totall, it is finall. David fell dangeroully in the matter of Vriab, 2 Sam. II. but Saul fell away fearefully, when hee consulted with a Witch, 1 Sam. 28. Maron fell grienoufly, when hee suffered the Israelites to make earings and dance about the Calfe, Exod. 32. But Balaam fell away wilfully, when hee taught Balaac to intrap the children of Ilrael, Numb. 31. Peter fell dangerously when he denied Christ Iefus, Mat. 26. But Indas fell away desperately when hee hanged himselfe, Mat. 27. Thus the godly, although they fall into grosse sinnes, yet

Luke 22.32. ivα μη έκλείπη.

yet doe not veterly fail away. According to that in the first of John and the third, Whofoever is borne of God finneth not, that is, he finneth not totally and finally. Christs speech to Peter, Luk. 22. was very comforta. ble, I have prayed for thee iva mi Endel πιν ή πίσις σοδ, that thy faith faile mot, that it be not wholy Eclipsed. And that intercession of Christ is effectuall for all Gods children, who, albeit they may fometimes labour in obscuritie, like the Sunne, yet can they neuer be wholly Eclipsed like the Moone. Though divers bones be broken or out of ioynt, yet the skilfull Surgeon will fet them together againe; but if all be afunder, how can they be vnited? Though the body be subject to a mightie confusion of bad humours, and distemper of blood, yet if the vitall spirits be not confumed, nor the vigour of nature vtterly exhausted, the skilfull Physitian hath hope to recouer his patient.

ent. But if the spirits be spent, and there be no force of nature to affift the medicine, but rather to relift the fame, there is no way but one; for what can be expected but death? And fo is it in the ficknesse of the foule, it may be recovered voon many particular difeales of finne; but if it once be subject to a rotal! Apostafie, it can neuer be cured, there is no way but death with fuch a ficke finger and therefore Saint Tohn . doth very fitty call it a finne vito death. If the foule of man be left like the tree that Nebuchadnezzar faw in and dreame (the Rumpe and rootes whereof was left in the earth) though many branches of grace be lopped off by Sathan, yet behold it may flourilla againe, but if it be like the tree that Saint Jude a speakes of, Without fruite, twife dead, & plucked up by the rootes, then the axe of Gods indgements lies neere to it? " If the falt have vererly loft his favour, it is K 2 good

o I John 5. 16.

p Dan.4-26.

glude ver. 12

or.Fdell

-Luk.14-34-35

Legit. 11.30;

good for nothing, but to be cast out; so it a Christian have lost all the sappe and sauour of grace, and become veterly without relish in the practise and protession of god-linesse, hee is good for nothing, but must looke to be cast forth into rotter darkenesse, and into that violent fire that shall denoure the adversa-

faire it can neuer be cured . in siral Behold now (beloved) you fee what is the finne against the holy Ghoft, euen a witting, a willing, a malicious, a totall Apoltafie. And this montrous finne is like the mighty windes which beating on the foure corners of the house wherein lobs children were, did cast it on their heads f: for when fin once breathes, and blowes from these foure Climates, it drawes downe the judgements of God vpon the finners heads, to their everlasting ruin. And as the Fowles that went on all foure, being vncleane, were abhomination

[leb.1.19.

er John f. H.

o Dan tass.

& Leuit, 11.20.

o lude ver. za

to

to men : to hee that goes groueling on thele foure feere of Apofinfie, is abhominable in the fight of God, and shall be subject to the filthie dungeon with the vncleane spirits. But to the end that the nature and danger of this sinne may the better appeare, let vs confider why it is called the sinnoagainst the holy Ghost. Where first we must observe, that it is fo called, not, because it is committed against the person, but against the attributes, and especiall operation of the holy Ghost. The old and vulgar diffinction of the Schoolemen doth illustrate this very well. The Father is called Power, against him therefore men are faid to finne in weakenesse, and infirmitie. The Sonne is called Wisedome, against him they offend of ignorance and simplicitie. The holy Ghost is called Grace, against him therefore they finne who transgresse wilfully and maliciously; It being then the proper



> Dan. 9.9.

and especiall worke of the holy Spirir to inlighten the vnderstanding, to mollifie the heart by repentance, and to fanctifie it by grace; hee that shall thus oppose himselfe against the worke of the same spirit, must needes become graceleffe and impenitent, that bleffed and gracious ipirit being taken away. For as the yron which was made loft by being in the fire, when it is taken forth becommeth harder then ever it was .. So the heart of man, which with the fire of Gods spirit, was in some fort mollified and made to melt. when the same spirit is vtterly withdrawne, becomes extreamely obdurate and incorrigible. To thee (O Lord God) belongesh mercy and forgivenesse, faith Daniel. True it is, but when a man hath made himfelfe vncapable ofmercy, the cogitation thereof is rather a corroliue then any comfort at all. Are not those who charge Christ with an vnclean spirit, worthy

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to be possest with the spirit of flumber? If they despight the spirit of grace, doe they not deserve to be depriued of the spirit of grace? If they treade underfoote of a base estimation the Sonne of God, and the blood of the Testament, is it not a iust recompence, that Sathan should trample them under his feete in the place of torments? If the Lord gine quer men to a Reprobate sense, for abufing only the meere gifts of x nature, how much more may they expect to have their eyes blinded and their hearts y hardned, who malicioully relift the works of grace? 2 And then as the tacklings being taken from the ship, and the same left to the mercy of the Seas, is cast vpon rockes, dashed in peeces, or drowned in the fands; so, the soule of man being stripped of the tacklings of grace, must needes suffer thipwracke, and periffi in the gulfe of eternall perdition. This miserie is by

z Rom. 1.28.

y loh 12.40. z Chryf op.imperf.in Mat. Hom. 27.

K4

no

a Cum à Des deferimur Diabolo tradimur. Chryf. in Job. Hom.67.

6 1.Cor. 5.5.

e I.Sam. 16.

4 Luk. 11.25.

. Renel. 3. 20.

no meanes to be avoided; for as Chryfostome faith, . when men are for saken of God, they are delinered to the Dinell : not for the destruction of the flesh, that the spirit may be saued in the day of the Lord, as the Corinthian b was. But to be vexed in soule here, and to be tormented in soule and body hereafter as Saule was. And then what followes our Saviour shewes in the persons of the blasphemous Pharifees 4: When the vincleane spirit having beene cast out returneth, he brings with him feauen fpirits wor fe then him felfe, which doe enter and dwell there and taking vp their habitation, doe thut fast the doore of the heart, so that, albeit the (pirit of God doe knocke againe and againee, yet can it finde no entrance, and that causeth such a lamentable effect. The latter end of that man is worse then the beginning. Thus the heart being hardned becomes impenitent, and so the impenitent finner becomes vapardonable: for where there is no grace for Repentance, there is no place for pardon: According to the Apostles words, Rom. 2. I Thou after thy hardnesse, and beart that cannot repent, treasurest up unto thy selfe wrath against the day of wrath. The stinging of an Aspe is incurable, and fuch is this wound, and sting of Sathan, for it growes cankerous, as yayyeawa, like the finne of Hymeneus and & Philesus, Yea it becomes that which the Surgeons call Lo Dionev @ Hemr, euen fuch an eating vicerous fore as doth totally mortifie the part affected, fo that all the plafters that art or nature can denise, will not helpe it. This, faith Hierome, is that kinde of leprofie which cannot be cured. And fo much for the opening of the wound. dictions by manif him was

blerocke of the Loly Scribtures, fo

f Rom 2.5.

g 2Tim. 3.17.

hat a laid the found at an of my the

starting to the side and and series

The second part: The searching of the WOVND.

Ere now (beloued) I could be contented to take my station, and to stay my hand from

fearching this wound any further:
But because there is some controuersie concerning the same amongst the
spiritual! Physitians, to whom the
cure or care thereof doth belong, I
hold it expedient, either in reconciling, or consuting the differences of
opinions, to relieue those who may
be subject to doubting, and to satissie if it be possible, even those which
are possest with the spirit of contradiction: by manifesting, that as I
have laid the soundation of my positiue doctrine, vpon the vnmoueable rocke of the holy Scriptures, so

I have the content of the learned of all forts, who doe build with mee vpon the same foundation; so that onely fingularity shall have occasion to distent.

There are about this matter but two points controuerted, the one is touching the description, the other the remission of this sinne. Concerning the first, some make finall impenitency to be the sinne against the holy Ghoft; but those that so doe, are confuted by themselves; for they hold the sinne against the boly Ghost to be pardonable, so that confequently, if finall impenitency be the sinne against the holy Ghost, finall impenitency thould be pardonable: which absurdity euery sensible man must needes be ashamed of dw ni con month

But Bellarmine himselfe hath divers arguments for the confutation of this errour, which I will briefely tepeate.

1. The

h Bellam, de pænisem, lib, 2, cap, 16.

- The sinne against the holy Ghost is properly blasphemie, but finall impenitency is not blasphemie; therefore finall impenitency is not the sinne against the holy Ghost.
- 2. Finall impenitency is not committed till death, but the finne against the holy Ghost is committed before death: therefore finall impenitency is not the sinne against the holy Ghost; The minor proposition is evident, for our Sauiour charged the Pharisees with this sinne, who were then living, and for any thing we know, lived long after.

Further, Paul speaking of this sinne in the sixt to the Hebrewes, saith, it is impossible that they which have committed the same should be renewed by repentance. In which words the Apostle speaketh of those that are alive, else should he affirme that the dead cannot be renewed by repentance, which speech were idle

and

and much vibeleeming fo great an Apostle. Againe, whereas Saint John faith, there is a fin vnto death. I say not that thou shouldst pray for it; he speaks of living men. And whereas some thinke he speakes of the dead, the Text is directly against them. For he faith, he that knowesh his brother to sinne a sinne not unto death, dre. in which words hee admitteth that a man may fee and know when the finne is committed. and therefore he speaketh not of finall impenitencie, which cannot be knowne till after a mans death, and hardly then also. Moreover if bee fpake of the finnes of those that are dead, hee should not lay, He that knowes his brother to sinne; but he that knowes his brother to have finned.

Thus Bellarmine having confuted that opinion concerning finall impenitency, and affirmed truely, that the same is but circumstantia quadam, a certaine circumstance, which may be found

1 loh-1.16.

Rellaring ibrd.

Albanafine. Chryfoll ame

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* CHARLASTE

Andelmae.

BN 2

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the ittined a sine

P.Lumb.lib.z.

I.COP. 7 %.

Circumfantia quadam, qua su omni peccato reperiri potefi.

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The Sinne against the holy Ghost.

found in every particular sinne she defineth the sinne against the holy Ghost in the same manner as I have handled it, calling it a malicious opposition against the manifest and knowne truth; which definition be confirmeth by the common consent of ancient writers k, to whose reasons and authorities were they not very pithy and pregnant, I might annexe sundry others. But that which he alleadgeth may very well satisfie any reasonable man,

Now for the other point, namely that this sinne is irremissible, I will by Gods grace proue it directly by the Scriptures. And because the same is a circumstance somewhat more subject to controversie, I will annexe the testimonies and reasons of divers Papists both ancient and moderne. Yea I trust I shall make it enident, that, touching this point, there is indeede no such difference, but that which may be reconciled by

k Communiconfensa veterum. Bellarm, ibid.

Athanasius. Chrysoftome. Basil.

Hilarie. Ambrose.

Hierome.

Richardus de S. Vict.

Theophylast. Beda.

Pacianus.

l Ludolphus de vita Christi par. 1.cap.73. P.Lumb.lib.2.

Dift.43.D. Dionyf, Carthuf. in Mat. 22.

Tieleman in Mat. 110

Catharinus & Alphonf. Salmeron super Heb.6. a distinction allowed on all parts, if men will lay by the humours of contradiction and contention.

First, the three Euangelists which mention this finne, doe absolutely deny remission to him that commits it. Saint Lake faith plainely, m 1s Shall not be forgiven him. Saint Marke more exprelly, He fool never have for giveneffe, but shall be guilty of eternall damnation. Yea the vulgar Latine hath it, of an everlasting sinne. Saint Matthew yet more vehemently, o it shall not be forgiven him, either in this world, or in the world to come. May I not here vie Saint Angustines words in another case, Quid hoc enidentius, quid apertius, quid expressus? What speeches could be vttered more euident, more apparent, more vehement, then thele? I cannot but wonder, that any man should shut his eies against the cleare light of fuch an evident truth, or open his mouth to contradict it.

m Luk.12.10.

m Mark. 3.29.

Aterni delitti.

o Mat. 12.32.

p Aug. Epi. 59.

Yea,

k Communi confenfu veterum. Rellarmibid. Athanafins. Chryfoftome. Bafil. Hilarie. Ambrofe. Hierome. Anselme. Richardus de S. Viet. Theophylast. Reda. Pacianus. Ludolphus de vita Christi.par. 1.cap.73. P.Lumb.lib.2. Dift.43.D. Diony S. Carthus. in Mat. Them. Tisleman in Mat. 110 GAZNANS, Catharinus & Alphonf. Salmeron faper Heb.6.

found in every particular since the defineth the sinne against the boly Ghost in the same manner as I have handled it, calling it a malicious opposition against the manifest and knowne truth; which definition be consirmeth by the common consent of ancient writers k, to whose reasons and authorities were they not very pithy and pregnant, I might annexe sundry! others. But that which he alleadgeth may very well satisfie any reasonable man,

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Aterni delitti.

o Mat. 12.32.

p Aug. Epi. 59.

e Marks

Yea,

m Luke 2, 10 n Mark 3, 19.

Etwa della

Yea, that any thould dare to affay the breaking of fuch a threefold cord, as when the holy Ghoft faith, re fall not be forginen, to affirme, yes is shall be forgiuen. When he faith, is fall never have forgiveneffe, to a. wough yesir thall have forgiveneffe, though hardly: And when he faith, neither in this world, nor in the world to time, to lay prelumpruoufly, yes, either in this world or in the world co come. If this be collerable, what cruth is there fo certaine or facred. but it shall be subject to contradiction? Let vs compare this place with another, though much inferiour in the vehemencie of negation. It is faid in the ninth of Marke, that 4the fire of bell never goeth out; and why may not one by the like exposition fay, yes, it will goe out, but yet hardly, which were happy newes for Dines, and other damned spirits; And a good supporting of origens old errour, who held, that hell should Year. be

g Markett

be destroyed, and all the damned after a certaine number of yeeres be faued. But indeede such licentious expositions are veterly vnlawfull, and doe paralell Sathans deniall of the Lords words, in the second and third of Genesis, you shall surely die, you shall not die as all.

But Bellarmine I would expound the speaches of the Enangelists by certaine places in Mathew and Ieremy.Inthe nineteenth of Mathew our Saniour faith, It is easier for a Camell to goe through the eye of a needle, then for a rich man to enter into the king. dome of heaven. In which words faith he, our Saujour seemes plainely to exclude rich men from faluation, yer he addes, that which is impossible to men, is possible to God. And in the thirteenth of Ieremie, hee faith, that the lewes can no more be changed, then the blacke-Moore can change his skinne, or the Leopard his spots, and yet doth hee in many places afr Gen. 1.17. Gen. 3.4.

SDe Parnitent.

t Mat.19.24.

»ler.13.23.

ter that, exhort and call them to re-

pentance lo jacimien policator n

To thefe place I answere, fire in generall, that they are not like; for though in fimilitudes and comparisons, extensine speeches are sometimes vsed, to note a difficultie by an impossibility x, yet in a simple negation it is not so. And further to the places in particular. First, those words in the nineteenth of Mathew may be taken for a direct and simple negative, being truely expounded? for our Saujour in the tenth of Saint Marke y, doth thus qualifie the rigour of them: It is hard for them that trust in riches, to enter into heaven. So that a man may truely fay, it is impossible for a man so beforted with his riches and denoted to his wealth, that he makes it the especiall object of his loue, the center of his hope, the fort of his confidence, to enter into the king dome of beauen. Secondly, I denie not, but, as it is possible, respecting

As Mat. 34. 35. compared with Luke 16. 17. Bung.

Mark.10 24.

82 Q 1 28 14

b Carapate Stack 2.7.v

2.4.6ai 3.3

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种的.6.1.

respecting the absolute omnipotency of Almighty God, to faue fuch a rich man; fo is there no defect in God, for fauing of him that finnes against the holy-Ghost: but the impossibility ariseth from the sinner himselfe. 2 Let the bunch on the Camels backe be taken away, and he may goe into the gate at Hierufalem, called the needles eye : let the gable rope be vntwifted, and you may put it through the eye of a needle . So let the rich man like Zachens giue some part of his goods to the poore, and makereflitution where he hath wronged, and he may come to heaven : And let him that hath blafphemed repent and beleeue, and hee shall surely be saued.

Concerning the words in Ieremy, we must observe a rule of Scripture, which Saint * Augustine and Bellarmine himselfe observeth: *Namely, that sometimes those things are spoken indefinitely of all, which pro-

L2

perly

z For to tome take the word, naμιλως fome, nάμιλω.

* Aug. collat. cum Donat, e. 20. a Bellam. de Eccle, militante, lib. 3. cap. 16. Ezerk 3.7. with 9.4. Gal. 3.1. with 6.1. cloh. 13.39.

perly and directly doe belong to a part b onely. It is written in the twelfth of lohn, . Though he had done many miracles there, yet they beleeved not in him. Here a man would thinke. that none of the Iewes beleeved in Christ; yet verse 42. It is said that many of the rulers beleeved in him. When our Sauiour at his paffion prayeth thus, Father forgive them for they know not what they doe. This could not be spoken of every indiuiduall man, which had a hand in his execution, but onely of some; for it is evident, that diverse of them most desperately, euen against their conscience did oppose themselves against Christ: and so might the Lord speake indefinitely of the Iewes, that they were like the black-More euen altogether incorrigible, when as some of them, notwithstanding were capable of Repentance and Pardon. Againe, if it were granted, that the Lord counted all the Iewes

vnrecouerable, must it needes be that his fending to perswade them to repentance, doth therefore croffe his censure? Who knowes not that it is vivall with God, to fend his Prophets and Preachers, to call them to repentance, of whom hee hath faid expresty before, that they will not repent, and yet he fent to them that fo they might be without excuse?

Secondly, as the Euangelists doe plainely teach the impossibility of pardon for this finne: So doth Saint Paul in this Epiftle vie many and waighty Arguments to confirme the same, which I will briefly

contract into one.

He that cannot poffibly be renewed by Repentance.

He that falls quite away.

He that cannot have any be parbenefit by Christs facrifice.

He that dies without mercy.

He that must certainly look for a fearefull judgement.

d lere. 7.37. Ezek. 2. 4.5.

Heb. 6.4.6.

Heb. 10,26,29

But

Cannot

doned & faucd.



But hee that sinnes against the holy Ghost, cannot be renewed by Repentance, He fals quite away, hee cannot have any benefit by Christs facrifice, he dies without mercy, hee must certainely looke for a fearefull judgment, and violent fire: therefore hee that sinnes against the holy Ghost, cannot be pardoned and saued.

To these places Bellarmine and the Rhemists doe answere, that whereas the Apostle faith, bee cannot be renewed by Repentance, and there remaines no more facrifice for finne, he is thus to be vinderstood, hee cannot haue the benefit of a second Baptilme. To whom Ianswere: First, Bellarmine and the Rhemists do without all warrant or reason confound Baptilme and Repentance, and the facrifice of Christ; And, if Baptisme and Repentance bee confounded, why should not also the other doctrines mentioned with the fame ? So that Repen-

Repentance. Faith, Baptisme, the refurrection, and the last indgement shall be all one. But let these men who are so violent without any arguments, and fo confident vpon onely the bare words of two or three of the Fathers expounding this place, let them confider what others of the ancient Fathers have written. and what even thefe have affirmed concerning this finne in other places. The ingenuitie of Arias Montunus a learned Papift is much to be commended, who faith most truely, that it is an extreame racking of the word Repentance, when it is here without cause transferred to another sence. Againe, if it were granted that the Apostle in the fixt to the Hebrewes, denieth a second Baptisme when he speakes of Repentance, because they are mentioned together in the same place, and have some affinity and correspondence : yet how doth it follow that in this Chapter

e Arius Monta, in Heb.6. Chapter he should have relation to Baptisme? When as the same is neither directly mentioned, nor by any necessary consequent implied or intimated? Laftly, suppose the Apostles words were so to be taken, as that he should therein denie fecond Baptisme to thersinner, doth not the fame imply a deniall of pardon? For why thould be deny them a fecond Baptiline, but to teach them, that the meanes and inftrumentall causes of Repentance and reconciliation being denied, the effect cannot be granted ! But the truth is, as every lingle eye may perceive, that the Apostle hath in those places veterly excluded those that sinne against the boly Ghost, both from the meanes, and fruit of when he speakes of Kepesanatnadar

Thirdly, Saint Iohn speaking of this sinne; cals it a sinne vnto death, meaning such a sinne as yeelds death without remedy or recovery, as the

phrase

f 1 lohn. 5.16.

phrase being an Hebraisme doth necellarily import, and Chrysoftome doth truely expound git. Yea Alphonsus Salmeron b, one of the Fathers and founders of the Iesuites, cals it a sinne to death, quia suapte natura, tendit ad mortem anima: because it doth naturally tend to the death of the foule. Againe, the Apostle forbids vs to pray for such a sinner. Now if prayer, which should be the meanes to worke Repentance in men, and to procure remission for them at the hands of God, may not be afforded them, is there any hope that such should be pardoned? To this Bellarmine answers, that the Apostle doth not directly forbid vs to pray for fuch, but onely doth not incourage or perswade vs, because the fuite is very hard to be obtained. And to him I reply, that first the desperatenesse of the disease being to death, may imply a reason of denying the medicine of prayer to obtaine

g Chrys in psal.
49 Ve in lege
quadam suêre
immedicabilia,
&c.
h Alph Salmer.
in 1 Ep. Ioh dispus 2.

I lohn 5.

Verf. 14.

i Mat.7.14.

taine life Secondly, the coherence of the words, with the words precedent, doe euich them to be a direct prohibition. For whereas before hee had caught, that if we aske any thing act cording to Gods will, we shall be heard, heprefemly addeth thefe words, ass Caucat, that wee pray not for him that sinneth onto death, because that fuch a prayer is not according to Gods will. Thirdly, if Saint Tohn had noted onely a difficultie, not an impossibilitie of obtaining our defires, should he not have perswaded vs to be the more earnest and importunate in prayer, rather then to haue discouraged vs ? When our Saujour faith that the way is narrow, and the gate is frait that leadeth onto life, would you not make him abford in faying, I fay not that you shall enter that way : or indifferent in discouraging men, by denving them hope of entrance? Doth he not better in perswading vs, strine therefore earneftly

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kLuk.13.24 aywileo De. I ouvay woi-Zaodai. Rom. 15.20. m Tertul de pudic.cap.19. n Aug. fer. Domini in Monte, lib 1. o Hieracited by P. Lumberd. p Sizerus Quintus orat habit, in confifter de morte.Henr 3 Q Forus in 1. Ich s Didac de la vega. in Plat.6. pænitent Con. 50 and divers others, in seemon (Catharin in to Epift, lob-cap 3.

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Epift, lob-cap 5.

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The Sinne against the holy Ghost.

be found, which of it selfe was inexpi-

Thus having proved by the authoritie of facred Scriptures that this finne is irremissible, and answered such objections as have bin made against my proofe, I might also confirme the same by many testimonies of the ancient. Fathers, besides those which have already been produced, but I haste to that point which I have ever affected, and in the beginning promised and propounded, namely, the reconciling of diversity in opinion.

It is a distinction of the Schoolemen, a sinne may be called irremissible, three manner of wayes, negatively, privatively, contrarily. Negatively, which can no way be pardoned, as the sinnes of the reprobate Angels. Privatively, when the sinne by congruence of merit descrues to be punished, though by congruity of Gods mercy it may be pardoned.

t Tertul de pudicitia sap. 2. Cyprian, lib. 3. Infin ad Qui. rin,esp.28. Chry in pla. 49. Hieron, Ep. 22. ad Marcel. Aug.expof. Epif. ad Rom. inchast. Otigen, cyc. u Gerfon, pars 2. compend Theo. log de feptem. vit is capital Negative. Pringline. Contrarie.

of which nature is enery ordinary mortall sinne. Contrarily, when the finne hath a disposition contrary to pardon and remission, and such is the sinne against the holy Ghost: For it doth directly refilt and reject the grace of God, as Bellarmine confesfeth x. It hardnesh the heart, fo that these which commit this sinne, are vinally given over to a reprobate sense, and for faken of God, as Iudas was, fo that they cannot repent, as Anselme y affirmeth. Yea it hardneth a mans beart like a stone, so that he cannot be helped by the prayers of the Church, as P. Lumbord 2 reporteth. Bonauenture 2 cals it a sinne to death, because it taketh away the disposition of receiving life, which consisteth in the imbracing of repentance. Yea, if it be strictly taken and confidered (faith bee) it deprineth men both of the power and disposition of repentance, so that there is left neither inclination nor habilitie to repent. And therefore as Catharinu s

x Dirette refißet & repudiet
gratiam Dei.
Bell, de pænit.
lib 2.cap. 17.
y Ita quod non
poffint pænitere.
Anfelm, in Mat.
12.

zP.Lumb.lib.z.
dif.43.b.
2 Bonavent, in
2 Sent.dift.43.
quaft.t.
Poteftatem &
dispositionem
panitentia priuat.lbid.quaft.2

b Cathar. in Heb. 6.6 . E. pif Ioh. c Sixt. Quint. rbi supra.

d Vbi supra.

e Dionyf. & Hug. Card. in Mat. 12. f Nunquam de facto remittitur, quanquam possi remitti Stella.in Luk. 12. g Non negat remissionio possibilitatem sed eventum. Iansen. Concord., Cap. 49.

tharinus b doth acknowledge this sinne to be unpardonable, so doth Sixtus Quintus c, and yeeldes the fame reason that others doe, saying, Byreason of mens impenitency, this sinne becomes absolutely and simply conpurdonable. And Ger fon d faith, that in this respect it can by no meanes be remitted: Yea, that finall impenitency doth certainely cleave to this blasphemous Apostasie, Dionysius plainely affirmeth e, and yeelds two reasons for it. Yea Hugo Cardinalis gives eight reasons of this impossibilitie of pardon. Stellas and lange. wins g indeede, being willing to fay as much as they can for the power and possibilitie of pardon for this finne, are constrained to contesse, that actually and indeede it is never remitted, although there be some possibilitie, that it may be remitted. Alas that is a poore possibility that is never reduced into act. Such possibilities are but idle Chimeraes, euen ridiculous conceits.

conceits. There is a fimilitude vsed by divers, yea by some who seeme to contradict the vnpardonablenesse of this sinne, which similitude doth indeede expresse it, with the reason and manner of it, and it is this.

As the man which is ficked he be in that cale that he can neither take foode nor Phylicke, may rightly be faid to be vneurable; so he that is infected with the ficknesse of this finne, being through his impenitencie incapable of Gods mercy, and Christs merits, may truely be faid to be vnpardonable. The medicine and meanes of recovery is neither weake nor wanting to him that hath grace to apply it; but he that wants this grace is wanting to himfelfe. God doth not worke alwaies to the vitermost extent of his mighty power, whereby he is able so subdue all things to himselfe, but diftributeth, or denyeth to every man fo

h Ludolph de vita Christi.par.1. cap 73. Bonauent in 2. sent distin 43. quast.2. Gerson vbi supr. Greg.de Valent. disp.lib. 1.qu.4. punct.3. Bellarm.de pæn. lib.3.cap.17.

Phil. 2.21.

k Chrysin Gen.

as seemes best to his divine wisdome, and workes (as it is in the Philosophicall Axiome) according to the capacitie of the patient, making men desirous of saluation where hee doth grant it, and capable of grace where he doth impart it. In which sense is said, our Sauiour could not doe many workes amongst his Countrimen, because of their unbeliefe. Marke 6.5.

Tis true, as Chrysoftome saith, there is no sinne so great, that it can ouercome Gods mercy, if we repent and as ke pardon in due time; but if a man have no power to repent, then God hath no will to pardon. The Lords hand is not shortened, that he cannot helpe, but mans heart is hardened that he cannot repent, and this makes the sinne vnpardonable; so that the question is not of Gods power and mans will, but of mans power and Gods will.

There is no man that hath more indiciously decided this controuer-fie then! Beda and " Ludelphus, with

whole

1 Bedain Mar. 3 m Ludolph.de vita Christi, par. I., cap. 73. whose words, being consonant to the truth, and concluding what I have at large delivered, I will conclude: The spirit of blasphemie shall not be forgiven a man, not because remission is deniedhim if he repent, but because that such a blasphemer, through his inst desert, as he can never obtaine remission, so can be never come to repentance. And so much tor the searching of the wound.

Sicut nunquem ad remissionem ita nunquem ad pær i entiem per uentierus est.

The third part:
The binding up the WOVND.



T remaineth now in the third and last place, that I binde up the wound, with Application, not with

promise, I might be like those Lawyers, who for their sees doe undertake mens causes though they know them to bee unconscionable, and those

Ier.51.9.

o Heb.6.9.

those Phisitians and Surgeons, who take in hand the cure of those patients, whose fores and sicknesse they know be incurable. I may say of this sinne as Ieremie saith of Babylon.

We would have cured Babylon, but she could not be cured: for sake her, and let us goe every one into his owne Countrey. This sinne cannot possibly be cured, therefore let every one in the seare of God have care that he may avoide it.

The Apostle speaking of this sinne to the Hebrewes, satth, o Consideration de vobis meliora delectissimi; and so doe I say to you, beloued, I hope better things of you all, and such as belong to saluation. For were your hearts possess with this sinne, you could have small delight in this sacred assembly, and holy exercise. Now although there be no place of application for cure, yet is there for matter of consutation, of admonition, & of consolution. Of consutation against

against errour, of admonition against security, of cololatio against despaire.

For first, those mercilesse men the Nouacians P are hereby confuted, who held every groffe finne com-mitted by a Christian to be the finne against the holy Ghost: and therefore, how seriously penitent focuer any one was after fuch a finne (though of infirmitie) yet they accounted his repentance to be fruitleffe, and vncapable of the mercy of God. 9 So that whereas divers in the primitive Church fell into Idolatrie through feare of most horrible tortures prepared for Christians; Albeit they did afterward exceedingly bewaile their milerable condition, yet would they not yeelde them the priviledges of the Church, nor loyne with them in the participation of the bleffed Sacraments.

These were the men which through swelling pride did take to themselves the name of Puritanes.

M 2 But

p So called of Nonatus their ringleader. Eufeb, hift, Ecel. lib. 6 cap. 42. Ambrojde pænie lib. 1 cap. 9. Hieromad Mara cel.de blasphin 55.

o Socrates, lib. 1:

r u.e. Jápec. Eufeb, hift. Evel. lib 6.cap. 42. Epipban, Tomit baref. 59.

Second Lee, ye

But the very matter of their doctrine (as Epiphaneus truely faith) doth proue them to be impure.

Against these men as divers of the auncient Fathers have written very substantially: So even the torrent of the facred Scriptures (which conuince all men of finne, and offer pardon to every true penitent) doth vtterly condemne them. Amongst other things, that iust and ingenious reproofe of that renowmed Emperour Constantine to Acesius a Nouatian Bishop is worthy of remembrance. When the good Emperour did aske this proud Bishop, why he did seperate himselfe from the Communion of the faithfull, his answere being, because they had fallen in the perfecution of Decius, Constantine replyed, * Erige tibi scalam Acefi, & ad calum solus ascende. Set thee vpa Ladder O Acefius, whereby thou mayest clime to heaven alone. Iuftly taxing thereby his pride,

and

f 1 loh.7.8, Iam 3.2. Ezek.18.22, Mat.11.28.

t Secret.l. I.c.7.

and cruely shewing, that if his opinion were true, no man could come to heanen, because no man is free from finne. Saint Augustine faith, " some objected against him, That he opened a gappe to finne, when he offered a bauen of safety to every repentant finner, but most injuriously; For if almighty God be so gracious, that to a man vufainedly forfaking his finnes, and feruing God with an vpright heart, Non Solum veniam promittit sed coronam, graunts not onely the remission of sinne, but the reward of a Crowne, as Cypryan s speaketh: Why should men be so austere and strict, as to thut vp the bowels of compassion to the serious penitent?

And here by the way (beloued) let me giue you a caueat. Forasmuch as this sinne doth depend vpon such difficult circumstances, the extraordinarie gift of discerning the spirits being y abolished, it is very hard

M₃ with

u Ang. Hem. 27.

x Cyprian de laps, Sermes.

y I Cor.12.10.

z Sine rarissimis inspirationibus. Bez. de pass.dom. Hom. 28.

dag. Hom ag.

41 Cor.11.31.

b Caietan,in Epsft 1 Iohn.

without some rare z inspiration, to discerne this sinne in others, and very dangerous to charge any with the same. Therefore, although you fee some sinne very desperately, yet take heede, you step not hastily into Gods throne. but rather erect a tribunall in your owne hearts, and judge your felues, as the Aposle exhorts, a doe not vnaduitedly shoote forth the darts of your censures against others, nor vncharitably deny them the comfort of your prayers. Caietans charitablespeech doth much affect me. Whereas Saint Iohn faith, If thou seest thy brother sinne a sinne to death, I say not that thou houldest pray for him: Memini Bernardum, &c. I remembersaith he, that Bernard addes, er fi non ores, gemas tamen, euen when thou mayest not pray for him, yet maist thou sigh for him. Fortasis gemitus tuus penetret, quò oratio non prasumit tendere. Happily thy fighes may

may have accesse, where thou darest not send thy prayers. As for the Nouatians, onely the mistaking of diuers places of Scripture missed them, which being freed from their erroneous exposition, doe nothing serve for the supporting of their mercilesse heresie.

Secondly, here is matter of admonition. For, feeing this sinne is so dreadfull, wee should be very carefull and fearefull, left we fall into the same. Though it were a wound like Alexanders, of which the historian faith, curatio vulneris granior ipso vulnere? The caring of the wound was more grieuous, then the wound it selfe: yet if there were any hope of cure, it were somewhat tolerable, but when all the balme in Gilead cannot cure it, it is most lamentable. It is a point of wildome to preuent corporall diseases that are mortall, and it is much more necessary to preuent the spirituall. And as for the better M 4 preuenprevention of licknesse, and preseruation of health, divers burtfull meates are to be shunned, and certaine wholesome meanes to be yled. fo for the preventing of this mortall disease, and preserving the soule in spirituall health, divers enill courses are to be carefully avoided, and diuers Christian duties to be diligently practifed.

When you are tempted by Sathan or his instruments, consent not, if he thrust any euill temptations into your heads by conceit, as he did into the head of Christ lesus: let him neuer put it into your hearts by consent, as he did into the heart of Indas. What madnesse is it (saith Chry (oftome) to entertaine the temptations of the Diuell who feekes to torment thee, rather then the motions of Christs spirit, who desires to faue thee? To recease a fword at the hands of a Theefe to kill thee, and to refuse a Diadem at the hands

Mar. 4.

Toh. 13.2. Chryfin Mat. hom 67.

of a King to crowne thee? Remember that comfortable precept and promise, Resist the Dinell, and he will

flie from thee.

Take heede of the degrees of finne, for they are dangerous; One finne drawes on another, as one wave drines forward another; and as great waters arise of small heads, which doe breake downe bankes, and carry them away; fuch are the inundations of finne, when they breake out, and blond toucheth bloud. It behooveth every Christian therefore to take heede of the beginning of finne, and to ftop the course and current of the same, lest that it becomming violent, cast downe the banks of Gods threatnings, and carry him headlong to the finne of all finnes. Men doe not fall into deadly diseases but by degrees; neither doe they flip into this deadly sinne, but by divers degrees doe fall into it, as Theodores doth manifest in Iulian.

Iam.4.7.

KEXUTAL. Inundauerunt. Sept. & vulgar. Hof. 4.2.

Theodores.hift.

Iulian the Emperour, who first banished the feare of God, and at last, Pietate omnino spoliebatur, was veterly bereft of Piety.

i Ban. 2.45.

When a finner gives way to his owne corruptions and Sathans temptations, hee becomes like the I. mage in Danieli, whose head was gold, his breft of filuer, his belly of braffe, his legs of iron, his feete of clay; thus doth he waxe worse and worse, till at last as a stone cut out of a mountaine without hands smote the image and brake it in peeces : So the judgements of God, not created in the beginning by the hand of God, but cut our of the mountaine of mans transgressions, doth beate him in peeces like a potters vessell. For if our finnes doe increase, and come one in the necke of another, like the mellengers of 106, our punishments must needes follow like the plagues of Agypt. Therefore Wee be to them (faith the Prophet) that

k Efa. 5.18.

that k draw iniquity in the cords of vanity, and sinne as with cart ropes. Cordes
are twisted of many small threds
which severally have very small
force, but vnited are very strong:
and so it commeth to passe, that the
threds of smaller sinnes being twisted by oft committing, and drawne
out by long continuance, doe at last
make this great gable of the sinne against the holy-Ghost, wherewith
the sinners hands and seete being
bound, He is cast into veter darkenesse,
where is nothing but wayling and weeping and gnashing of teeth.

Be carefull to avoide the least sinne, lest the same be an introduction to greater. For as the Philistims came upon Sampson and overcame him, by divers infinuations; first bound his hands, then platted his hayre, and at last shaved off his locks: So doe sinne and Sathan winde themselves in by divers inferiour temptations, still proceeding and

1 Mat. 22, 13.

TO WO ME

COLD ST. ST.

1 1 1 100

aug-

mluftin, I.lib. I

Mortem paris immortalem, Chrys in Psal.6. Bern, de aduent, Ser.6. Et in Cant. Serm, 15.

augmenting the same till the locks of grace be quite shaued off. As it is faid of Ninus Victores , m Quagle quentis victoria causa fuit, enery vi-Etory was the means of another conquest: So euery smaller suggestion of Sathan becomes an instrument of a greater temptation. Had king Dawid at the first beene perswaded to murder Friah hee would have faid. what murder Vriah, my loyall subiect, my faithfull feruant? God forbid, not for the one halfe of my kingdome. Yet after that hee had finned with Bath (beba, adultry made way to crueity. Sinnes are like the fores of the body, which at first are but vitious humours, then tumours, after that impostumate, and at last become vncurable. So the fores of finne waxe greater and greater, till they breede and bring eternali death. And therefore Bernard doth very fitly call finne morbum anima, and mortem anima. The foules ficknesse

neffe, and the foules death. Thus as robbers put some little villaine into the house which sets open the dores to all the theeues: And as warriors by a smaller breach doe get into the besieged City, and then doe rob, and kill, and burne, and vtterly spoile it; So doth the diuell get entrance and aduantage of men by some smaller sinne, and prevaileth more and more till hee hath battered the foundation of their faith, dispoyled them of the rich ornaments of grace, and become even Lord of the Soule.

If at any time you be cast downe by the temptations of the diuell (as alas who can alwaies stand) let him not keepe you downe. That is good counsell of our Sautour, • Remember whence thou art fallen, repent and amend. The prodigall childe is set forth a patterne to this purpose, who p said (and did what he said) that hee would rise and goe to his tather, contessed

• Reu. 4

P Luke 15: Ver. 18.21. q Aug. de temp. Ser. 182.

r Cyprian de Lapf. Ser. 5.

fesse his sinnes and crave pardon for the same. Redeat homo per quotidiana lamenta, unde corruit per vana delecta. menta 9, faith Saint Auftin. Let a man returne by daily lamentations, to that from whence hee is fallen by vaine delectations. Repentance is the onely stay that holds vs from falling into hell. Repent therefore and proportion your Repentance according to your finnes, like Manaffes, who having caused the streetes of Ierusalem to flow with blood, made the prison in Babylon to runne with teares. r Alto vulnere diligens medieina non desit (saith Cyprian,) a deepe wound must have a diligent cure. Thus let euery finner rayle vp himfelfe by true and vnfayned Repenrance, left his flippes of infirmity become the fall of Apostasie.

Take heede of backsliding, reciduation in sinne is no lesse dangerous then a relapse in sicknesse. The bone oft broken will hardly be set;

The

The tree thats oft transplanted will scarcely prosper. Hath Christ walhed thee in his blood? Cured thee with his stripes, and healed thee with his wounds? hath he paid thy debts, cancelled the bond vpon the crosse, and set thee vp being a bankrupt in grace? Returne not with the swine to wallow in thy filthy finnes, let not the diuell wound thee againe by fresh bleeding iniquities, runne not into debt hy new transgressions, Yea sinne no more lest a worse thing happen v to thee.

Thus all finnes are carefully to be avoided, yet some are more especially to be shunned as having a spice of this dangerous disease, the sinne against the holy Ghost, and some duties likewise are more especially to be practised as meanes and mithridates against that wofull entit. Amongst many I will observe some in both kindes.

It is dangerous to sinne against know-

(Reuel. 1.6.

EG.53.5.

r Col.2.13.

7 Joh. 5.14.

knowledge, and more dangerous yet to sinne against the checks of conscience, but most dangerous to sinne against the motions of Gods blessed spirit. It is dangerous madnesse for the pilot to thut his eyes against the starres that should guide him: And fuch is the case of all those, who wilfully put out the light of knowledge, and regard not the checks of confcience. The Lord tels Ifrael in the fecond of Hosea, I will stop thy way with thornes, and so doth hee fet the stings of conscience to stay the sinner, if it be possible, from his wicked courses, and fearefull is the neglect thereof. For he that regards not the cry of his sinnes to his conscience, shall surely haue them crying to heaven against him for vengeance.

Take heede of scorning or vilifying the blessed word of God, especially the Gospell of Peace. When men shall be angry with the word, as Abab was with Michaiah, because

1 Reg. 22.8,

it reproues their corruptions, it is with them as our Saujour faith, They hate the light because their workes are euil : and it argues their deformities, that they cannot abide to looke into the glaffe z which discours them. When men doe thus disesteeme and shunne the Gospell of Christ, it is a threwd figne that the fame is no pardon of theirs, but rather their inditement. There are fome who have fearce three fentences of Scripture, yet of those they have no further vie, but to apply them prophanely in the midft of their vaine exercises. Let such take heede: We fay it is not fafe to make sport with edge tooles; but I am fure it is dangerous to ielt with Gods facred ordinances.

Oppose not your selves against any worke of grace, that is eminent in any of Gods servants, or made evident to your Consciences by the word or workes of God. This was the

y Ioh.3.19.20.

Z lam,1.13.

the fearefull sinne of many of the Iewes, who though they beheld the divine power thining in the words and workes of Christ; yet did they oppose themselves against him, charging him in a blasphemous manner, to cast out Divels by the helpe of Belzebub the prince of Divels. And such were those whom the blessed and milde Martyr Saint Stephen takes up so roundly, calling them stiffe necked, of uncircumcifed hearts.

Take heede of inconstancy and wavering in your holy profession, as some doe which withdraw them-selves to perdition. The Apostle here warnes vs that wee cast not away our considence; and reason, for by it be wee quench the siery darts of the Divel. We should not be like Demosthenes, who in the middest of the battell cast away his buckler inscribed with golden letters cayas in that is, good fortune: But rather imitate

4 Heb.10.39.

b Eph 6.16.

cPlutar, in vita

imitate that worthy Thebane Epaminendas, who being ready to expire in his tent, enquired whether the enemy had got his target which fell from him in receiving of a deadly wound : But it being preferued and presented to him, Veluti laborum Suorum gloriag focum osculatus eft : Hee kist it as the associate in his labours, and the companion of his honours. Some fend away Religion for a time, thinking to take it vp againe at their pleasure, but such oft times proue like Noahs Rauen, they bouer and flutter vp and downe, but hardly returne into the Arke of the Church. There have beene divers malecontents amongst vs, who have had their excursions, and revolted to popery, but let those who are wantdring returne with speede to the bosome of their mother, Who hath not lost the bowels of compassion, except they have lost all sence of grace. Let those that are returned be seriously N 2 hum-

luftin lib.7.

Nonperdit vife e ravia ma en Ecielia. August. Hom. 27. Socrates lib. 3.

fiumbled for this their revolt, as for a fearefull finne, and bleffe God for their conversion, as for a great mercy. And let enery one take heede of inconstancy in his holy profession, left he become like Ecebolius, who as Socrates faith changed with enery Emperor, like the weather cock with cuery winde; and as he beganne fo hee lived and died an vnconftant man. If therefore your cogitations beneuer so little declining, stop the course of them whilft you have meanes to recover your felues, and make such a league with Religion as Elizeus made with Elias; As the Lord lineth, and as thy Soule lineth 1 will not leave thee.

Take heede of presumptuous sinnes; For who would aduenture to take deadly poyson, though hee had the best mithridate in the world? If a Christian shall be suddenly surprised by Sathan, before hee can bethinke himselfe of the nature or dan-

εαν προλιφ. 9ή. Gal.6.1.

ger

d Sam. I 1.2.

ger of the finne, das David was, when he was infnared with the beauty of Bathsbeba, hee is to be pittied: But when a man shall immediately ypon the temptation runne to the mercy of Gode, abuse his patience, and say prefumptuoufly within himfelfe,like him in the Plalme f Tufb, I hall never be cast downe. Tush, God hath forgotten, he hideth away his face and will never fee it, his case is very dangerous. Therefore did the Prophet Danid pray so earneflys, Lordkeepe thy feruant from presumptuous sinnes, lest they get the dominion over me, so shall I be innocent from the great offence. Surely beloved, he that anoydeth finnes of presumption shall neuer fall into this haynous sinne of Apostasie.

Especially take heede of Malice and hatred. Malice against men is dangerous, but if it bend it selse against the God of heaven, his servants, or his sacred truth, it is damnable and odious, for it is peccatum Dia-

N3 bolicum,

eRom.2.4.

fPfal Io:

Ver. & 6.

g Pfal.19.13.

An Date H

Augustin.

mo for

b Phil.2.16.

i Rom. 1.16.

KMat. 2,10.

1 1 Thef. 2.13.

m Iam. 1.21.

belicum, the Ditiels proper & especiall sinne. I cannot better comparea man in this case, then to mount Arma, which hath the fire boyling and burning within it, and breakes forth sometimes suddenly into surious slames: For so when the fire of this malice shall boyle and burne in the heart of a man, it will quickly breake forth into the slames of blasphemy, as it appeareth in the practise of the malicious sewes.

Honour the word of God, especially the Gospell of Christ, has the word of life, has the power of God to saluation. Esteeme it and rejoyce in it, as the wise men did in the starre which led them to Christ, k When they saw the starre they rejoyced with an exceeding great joy. When you heare or reade it, doe it with all reverence, and receive it as he word of God, which worketh in them that believe, and being grafted in you m is able to save your Soules. What soever you learne forth

minimise supply

in the line

na Fresho lab

1,23,49

forth of the word, if it be a knowne truth, doe not wilfully reject it, but willingly imbrace it, though it crosse your profits or your pleasures neuer so much. If wee be weake yet in no case let vs be wilfull.

What good leffons foeuer you learne, be carefull to put them in practife; God lookes that every talent should be employed to his glory. Therefore let not your knowledge swimmeidly in your braines, like the heavens in their bare revolutions, much leffe in their malevolent coniunctions, but see that it be fruitfull in your lines, like the heauens in their fweet influences. I have read of a Pyrat who taking a vessell that was for Douer, and falling to rifle her, happened vpon a Bible, which when hee opened to fee what booke it was, he light fuddenly vpon that precept, Then Shalt not fleale, whereupon his heart was striken with remorfe : But one of his com-N4 pany

pany taking notice of the accident, faid in a desperate manner, Wherefore came we to sea then? and so cast
the Bible ouer the bord. This was a
fearefull putting out the light of
knowledge, and neglect of an extraordinary admonition, which the offender did exceedingly bewaile at his
death.

Looke to the finceritie of your hearts; for the heart is the fountaine, and therefore it is necessary that it be kept pure and vncorrupted. Sicknesse seazeth easily and dangerously vpon corrupt bodies, but those which by sobrietie and temperance are kept found, cannot be fo quickly infected. As Alian writes of Socrates, who retained his health when the Athenians were every man sicke. So hypocrifie lets in this finne readily, but finceritie keepes it out as carefully. The Apostle therefore admonisheth fitly in the third to the Hebrewes, Take heede that there be

Cum viritim Athenienses agroturent. Æli: va.Histo.lib.17

Heb.12.13.

not in you an euill and vonfaithfull heart to depart from the living God. And in the tweltth to the Hebrewes he exhorts; Make straight steps to your feet, least that which is halting be turned out of the way: shewing that a false heart voide of sincerity drawes away from God, and halting hypocrisic leads vs out of the way of life. Therefore what so ever we professe, let it be in sinceritie; for commonly where religion begins in hypocrisie, it ends in apostalie.

Cherish the seare of God: An awfull and humble spirit is a singular blessing. Saint Cyprian saith well, Timor innocentia custos, Feare is a good keeper of innocencie. And Salomon saith, The seare of the Lord is a well-spring of life to anoide the snares of death. This deadly sinne cannot have accesse to that heart, where the seare of God resideth. For as the vaines that have narrow passages, doe hardly receive poison: So where the

Heb. 3. 12.

Cyprian, Epift. 2.

Prou. 14.17.

Prou.28.14.

the passages of your soules are straightned with a reverend awe of the maiestie of God, you can never be infected with the poison of this blasphemy, which is ever accompanied with haughty pride. Therefore I may say with Salomon, Blessed is the man that feareth alwayes, but be that hardeneth his heart shall fall into evill.

Be carefull to entertaine the motions of Gods bleffed spirit: For how can you with hope and comfort knockeat the doore of mercy, if you will not heare the spirit of God knocking at the doore of your hearts? What true ioy can your hearts haue, when you grieue the spirit of God by sending him away? and what know you, if you send him away, whether he will euer returne to you againe?

When you have entertained the good motions of Gods spirit, be carefull to cherish them. Behold how

our

Tid Salmi

3.7 Jala

our Saujour rowfeth vp the Church of Sardis in the third of the Revelation: Be awake and strengthen the things which remaine, that are ready to dye. The Lord cannot abide any loffe in thefe rich lewels: And therefore Saint Paul exhorts, quench not the (pirit; as the holy fire which came from heaven was carefully preferued in the Temple: So must you fee that in your foules, the temples of the holy Ghoft, his heavenly graces be carefully cherished. Yea the Lord lookes for an improvement of his graces, according to the Apo-Itles exhortation; Grow in grace, and in the knowledge of our Lord and Saujour Ichus Chrift.

Lastly, get the spirit of prayer and supplication, which is the special part of the Apostles compleat armour. This is a mighty fortresse against the assaults of Sathan; yea it is (saith Chrysostome) the life and sinewes of our soules. Prayer is an especial

Reuel.3.2.

1 Thef 5.19.

2 Pet. 3.18.

Ephel.6.

Magnum oratio propugnaculum. Chrys. Idem de orando Deum.lib.2.

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ET TOTAL HEAD

in the 13 mailtains

Eufeb.hift.Ec-

especiall meanes to inlighten the vaderstanding with knowledge, and
to water the heart with grace. Ensebius shewes that the Christians by
Prayer obtained fulmen adversus hostis, imbrem ad resocillandum exercitum: lightning against the enemie,
and raine to retresh the armie. So be
carefull daily and duely to power
forth your prayers to God, and you
shall be fortisted against this and
other sinnes; you shall be furnished
with grace and established with the
Lords free spirit for ever.

3. Here is matter of consolation for every penitent heart; because Repentance is a most certaine supersedeas, and evidence of freedome from this fearefull sinne, which if you have obtained, though you have wounded spirits, as Salomon e speakes; though your soules were subject to a thousand Vicers, as Chrysoftome faith, yet may I say of your sinnes as our Sauiour said of Laza-

e Prou. 18.14.

f Paulus eos curauit qui sexcensa vicera habebane, Chrys. in Philip. Hom. 4. Ŋ.

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rus ficknesse, they are not worte death. g Iohn 11,

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For if they were, your hearts would be like the Anuile in beating backe the hammer of repentance. Onely this sinne doth diftinguish betweene the finnes of the elect and the reprobate. There is no other into which the childe of God may not fall, but into this hee cannot. As the Lord faid to Abimelech, & I kept thee that thou shouldest not sinne: So may I fay truely, The Lord keepes all his feruants that they cannot fall into this sinne. Their spirituall building may by divers temptations be fore shaken and battered, but the same can neuer be vtterly demolished, because they have laid their foundation vpon the vnmoueable rocke. Are there any here that would gladly be affured in their foules, that they are

free from this finne (as I know by ample experience, that tender hearts are apt to entertaine troublesome feares) hearken then vnto me, and I h Gen, 20.6.

i Tohn 5.25.

k August.in
Pfal.205.
Oppugnat dia.
bolus non ex.
pugnat.

l Mark . 5 . 33.

will give you in a few words a most infallible direction for your affor rance. Examine your felues, and fearch your hearts, if you have faith to beleeve Gods promises, Repentance to bewaile your sinnes, assure your selves you are free, you are farre from the committing of this finne against the holy Ghost. The force of faith our Saujour thewesin the fift of John, with a double affeueration for confirmation thereof. Verily, verily I fay vnto you, He that heareth my word, and beleeueth in him that sent me, bath enerlasting life, and hall not come into condemnation. & He that gets the fort of faith shall be safe, as Saint Augustine faith; Sathan may affault him, he can neuer fub due him. The woman with the bloudy issue may be a comfortable instance in this respect. 1 She came trembling, and said, If I may but touch the bem of his garment I shall be Safe. It is good when the heart speaks rather

rather then the tongue. But what faid she? If I may but touch, a weake action, the hemme of his garment, the remotest part, with a trembling hand, a feeble apprehension, yet faies shee, If I may doe this I shall be whole. So be you affured, that if you can lay hold vpon Ghrist Iesus, with the hand of a true faith, though it be feeble, vertue shall come forth of his wounds to cure the wounds of your foules, and the bloudy iffue of your finnes. When the man in the Golpell m brought vnto Christ his sonne possessed with a dumbe spirit, whom the Disciples could not cast out, he befought him thus, If thou canst doe any thing, helpe vs, and have compassion wpon vs. To whom our Saujour answered, If thou canst beleeve, all things are possible to him that beleeveth. If thou canst faith the poore man; nay, if thou canft faith our bleffed Sanjour. If the man haue beliefe in Christ, then Christ

m Marke 9.

Verf. 23.

Verlag.

Christ hath reliefe for the man, and fo may I fay to you, beloued; If you have grace to beleeve, then have you not fo finned against grace and mercie, but that the Lord hath plentifull redemption for you in flore. Christ Iesus himselfe cals you, the Church exhorts you, the spirit of God inuites you, to take the pardon for your finnes and the pawne of your inheritance. The Spirit and the Spouse saith come, and let him that heareth say come, and let him that is a thirst come, and let who soener will take of the water of life " freely. Behold here is that Aqua caleftis, that who soener tafteth of, hee shall never thirst any more; here is that Aqua o vita, which whofoever takes and drinke he shall neuer fee death, Yea though he were dead, yet Shall it restore him to v life. Therfore I may fay to every Christian beleeuer, as our Saujor faid to the woman of Canaan, 40 woman great is thy faith; be it wato thee as thou defireft.

But

#Reuel. 22.17.

· lohn 4.14.

Plohn 11.25.

9 Mat, 15.28.

But for as much as divers delude themselves with a vaine conceit of that Faith they have not, and others are dismaide because they doubt of their Faith which fometimes they feele not, therfore I must further exhort every one of you to trie your hearts and examine your lives concerning your repentance. For that gracious promise shall ever be found vea and Amen. That hee which is Soundly and seriously penitent, so that he turne away from his euil wates, bee Shall not die but live. . Yea for the affurance of this, you have the Lords oath, As I live faith the Lord, I de light not in the death of a sinner? 1000

The facrifices of God are a troubled spirit, a broken and aconstite heart, the Lord will not despise, it is that not a facrifice, but facrifices, because it is instar omnium, in stead of all, as Tremelius truely faith: Which when some we offer up, the Lord smels a fauour of mercie and compassion,

r Ezek. 18, 22.

€ Ezek,33.11.

Pfal. 51.15.

n Gen. 8.31.

as he fmelled a favour of rest in the facrifice of a Neah. O bring then this facrifice to the Lords facred Altar, and behold you shall alwais finde the doore of his mercie open to receive you, and the armes of his compassion stretched out to imbrace you, as the prodigall childe found at his returne, of whom Saint Am brofe faith, filius timet conuitium, pater adornat convinium. The fonne feared some sharpe reproofe, but the father prepared a dainty banquet. When Nathan reproued David for his . sinnes, it is said that Danids beart did scourge him: A fit Metaphor to expresse the nature of Repentance, which is flagellum peccati, even the scourge of sinne, which is flagellum anima, the scourge of the Soule. Doe your hearts smart and Imite you, and are your Soules troubled for your finnes? bee not difmaide: For as the Angell troubled

the Poole of Bethefda, for the curing

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0 2 Sam, 24.10

of the difeafed: So Gods bleffed fpirit of compunction hath beene with you and troubled your foules for your cure and confolation. To conclude therefore, if all that I have now spoken hath wrought in you an indignation and diflike of your selves, and a detestation and loathing of your finnes, with an earnest and a resolute purpose to banish and abandon them: Then dare I be bold to pronounce that you are free from this finne against the holy Ghost, yea, the God of heaven hath thereby fealed you a pardon for all your finnes; Though they were as crimfon, they shall be made white as snow, though they were red as skarlet, they hall be as white as Wooll. Which mercie that we may obtaine, let vs humble our selves in Prayer. to between thomes:

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vour cure and conforcion. To con-Oferne vs blameleffe, and to prefem vs faultheffe before thy glory with in, even for thy tender mercies lake defend ws from this dreadfull sinne of Apo. Staffe. Keepe ws by thy power that we fall not, restore to by thy mercy when we are fallen, preferre tos by thy grace that we never finally fall away. O let not the gates of thy mercy be shut upon vs: neyaber suffer the gates of hell to prevaile agamst vs : But grant good Lord, that albeit our fraile nature cannot obtaine an absolute freedome from sinnes of infirmity yet we may never fet our selves against heaven, or sime with a high hand. Renew a right Spirit with in vs, that we may bewaile our sinnes; Take not thy holy spirit from vs, that we may reforme our lines : Establish vs with thy free spirit, that we may be confirmed

A Prayer.

firmed in thy truth. That being effectually sanctified in the kingdome of grace, we may be eternally bleffed in the kingdome of glory, through the merites and mediation of lesus Christ, our alone and all-sufficient Sauiour, to whom with thee and the holy Ghost, three persons and one eternall God, let all prayse, power and dominion be ascribed by all thy servants, both men and ingels, this day and for ever Amen.

AMEN.

FINIS.

03

A Presser. Some I make with The Long offeet as Myland free in to to to come of prairie water of a contract for a substitution of the prince done of closes, thrower it a minutes and manifes of to fee Charle our alone and defiglierer Samue, to which with the and the hely Gles . Here perfore adout the self collect the selfer for the of and deviance be a ferred by all bun o in dud serient of the to he distinctly extra CHET LABOUR. AREMA ... MARCHAN CONTRACTOR mobile from from there is not

THE CHRISTIAN PETITIONER.

Shewing how we must sue in the Courts of HEAVEN, both for Reward and Remission.

Sermon Preached at Oxford, the seauenth day of July, being the Act Sunday.

By I oh N DE NISON Doctor of Dininity, and one of his Maiesties Chaplayne.

LONDON:

Printed by T. S. for Iohn Budge, and are to be fold at the figne of the greene-Dragon in Paules Church-yard, 1620.

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The Ches Line Petitioner.

A SERMON PREACHED AT

Oxford, the 7. of luly being the Act Sunday!

NEHEMIAH. 13. 22.

Remember me, O my God, concerning this, and pardon me according to thy great mercy.



luers writers, both divine and humane (Right reuerend, Right Worlhipfull & welbeloued in Chrift Iefus) doe very fitly

compare both enill men, and manners, in Ciuill and Christian government,

ment, to badde humours in the body. and the Magistrate to the Physition, to whom the cure thereof doth he long. Now as the foundest bodies have their bad humours, which must be purged; fo the best gouerned Common-wealths and States doe in time grow subject to corruptions, which must be redressed. The truth of this is most apparant in this present Scripture; For Nehemiah comming by Artaxerxes warrant to the gouernement of Ierusalem, found the house of God prophaned by Eliashib, who of sacred structures had built a Chamber for Tobiah his kinfeman. This abuse, as it grieved Nehemiab fore, so did he like a worthy Magistrate redresse it; and then came, not to king Artaxerxes, but to the King of Kings, to whom especially he had done that seruice, saying, as it is in the fourteenth verse, Remember me, O my God, concerning this, and blot not out the kindne fe & have showed to the house of my God. Againe, as he found found Gods sanctuary polluted, so did hee finde his Sabbath prophaned for whereas almighty God had consecrated that day to a spiritual Mart, there were some who had employed it in carnal Merchandise, where Nehemiah having reproved the delinquents. and retormed the abuse, comes with a new Petition to the Lord of the Sabbath, saying, kemember me, O my God, conterning this, and pardon me according to thy great mercy.

Of whose speeches, I may fitly vie Bernards words concerning Saint Paul, Sic vniuersa depromit, & sic intenat spiritu, & virtute, vt in serie ordinem, in sensu plenitudinem, in vtroque connexionem mirabiliter extendat. In such a powerfull and pithy manner doth be vtter his words, that you may behold in his method, order; in his matter, copie: and in both an admirable connexion. Which that wee may the better observe, wowill consider the words.

Superilla verbe, Rom. 14. 17. Serm 2.

1. Firft,

cellent connexion, and therein I note.

1. First, in their ex. (1. A notable harmony.

Bon was Cols land ones not

2. A natural precedency.

2. According to their eus dent distribu. tion, & there. in I observe a

double peti-

tion.

op in the Lords Court of Exche. guer. Remem ber me, O my God , concerning this. Wherin Inote.

1. The one put

I The subject, What he doth defire. Remember me.

2. The object , of whom he doth defire it,

O my God.

3. The motine, why he doth defire it. Concerning this,

2. The other in the Court of Res Pardon me. quele Pardon 2 The manner bon mercy. Where I

1. First.

I The matter bee desires to be granted,

more according bee defires to have it thy great effected, According to the great mercic. Which this wa

adreite, we was confider the words.

and sale The Harmonie . 10 1000 ni

ons to firm oblice, he care emerce

lolopher ipeakeelt. I may crue

Sskilfull Physicians doe so commixetheir medicines, that whilft they comfort the flomacke, they may not inflame the Liver; And as good builders will have care, that in railing one part of the house, they doe not cast downe another: so doth worthy Nehemiah, (a fingular patterne of piety and wisedome) in these his Petitions. For whilett he prepatetha cordiall anodyne, Remember me, Omy God, concerning this, leaft the same might puffe him vp, hee mixeth with it this corroding plafter, Pardon me according to thy great mercy. Whilest he raiseth the Forcof his confidence, in the expediation of a bleffed reward, he laies the found dation thereof vpon an humbleconceit. Thus mult we write our vers tues in a golden chaine, as Saint Pe ter exhorteth, and fee that our actic cious

2 Pet. 1. 7.

Pal. 101.1.

Gen.43.11.

ons doe symbolize, like the elements in compounded bodies, as the Phylosopher speaketh. I may truely say of these two Petitions, that here is in them concordia discors; Yet like different ingrediences, they make a foueraigne medicine, like discordant notes in Mulicke, they yeelde an excellent harmony, and confort with Danids ditty in the hundreth and first Plalme, I will fing of mercy and sudgement, to thee O Lord will I fing. For here is a straine of mercy, and a straine of judgement, and both fung to the Lord. To come with the first straine alone, Remember mee, would suppose too much presumption; to come with the other onely Par don mee, might argue a totall neglect of a Christian conversation; but being both vnited they are like sweete flowers bound vp together, and yeelde a delicate smell, they are like the present carried by Jacobs Sonnes into Ægy pr, they finde gracious

cious acceptance. Mesere in danger (faith Saint Augustine) sperande, & desperande. Some fall by prelumption, and some are cast downe by desperation; but here is a presernative against both that soylla and Charybdis. It is Sathans viuall practile, having himselfe passed through great extreames (as being cast down from heaven to hell, and changed from a glorious Angell to a damned spirit) still to be labouring men to extreames. If hee cannot make them frozen in their dregges, like the Israelites, hee will seeke to posfesse them with too fierie spirits, as he did the Disciples, hee will either seduce men by precisenelle, even to needelesse contention, or induce them to prophanenelle in a wicked conversation; either worke them to loofe behauior with the filthy Libertine, or to vaine oftentation with the vaunting Pharifee. But there is a golden meane to be kept betweene thele

Ang Traft.33.

Zeph.1.13.

Luke 9.54.

Phil. 3.14.

Zerh.z. ra.

Luke 9 Fe.

Rom.7.25.

thefe extremes, and happy is hee, who with worthy Nebemiah can finde it. He that will faile fately, must aswell looke to the balase of his Ship, as to his failes; Faith and Hope are the layles, Feare and Reverence the balafe of the foule Faith hoiseth up faile, and maketh forth for the prize, and price of the high calling, calling for her reward, Remember me; O my God, concerning this: Feare and Reverence doe moderate her pace, left fhe dash against the rockes of presumption, and cryeth, Pardon me according to thy great mercy. Thus shall you fee all Gods feruants fayling towards the haven of evernall bliffe, of whom Saint Paul is a notable prefident; In my minde I forme the tim of God, but th my flefb the law of finne In my minde I ferve the lam of God, here commeth in, Remember me, O my God, concerning this. But in my flesh the law of finne, here commeth in, Pardon me according

according to thy great mercy. As the vnregenerate man, being totally transported to vanitie and iniquitie, hath nothing to fay but onely pardon me; fo the most fanctified feruants of God, fo long as they carry about this masse of corruption, hauing a double motion, like the lower spheares, the one of grace, the other of nature, as they have some thing to aske reward for, to have they something to craue pardon for. If therefore at any time your mindes be delected with a fence of your frailties, get the testimony of a good conscience, that you have seriously and fincerely inclined your felues to the service of God, so may you say with comfort, Remember me, O my God, concerning this : and if with the Swanne you begin to swell, in viewing the feathers of your imperfect perfections, cast downe your eyes vpon the blacke feete of your many infirmities, and that shall make you

fay in humilitie, Pardon me according to thy great mercy. This, if you be the Lords servants, will be the mixture of your actions; this, if you come into the Lords Court, must be the tenour of your Petitions.

The Precedencie.

Gaine, as these Petitions doe Lyeeld an excellent harmony, fo must we note their natural Precedency: First, Remember me, then pardon me. For every one should indeuour a restraint of sinne, before the remedy, and propound to himselfe a reward of piety, before a pardon for infirmitie. We must first affect by our desires, and effect by our indeuours, that which may imbolden vs to fay, Remember me, O my God, concerning this; and then, wherein our fraile indeauours come too short of the marke, we may opportunely supplicate the eternall Maieftic.

ieflie, with the Petition following, Pardon me according to thy great mercie. This is Saint Johns method for holy conversation, My little Babes, these things I write onto you that you finne not : but if any man finne, we have an Aduocate, lesus Christ the righteous. Here the first and fundamentall care of a Christian, must be to avoide the finne, and onely after the furprizall must be looke towards the Mercy feate, and have recourse to the gracious Aduocate Christ Iesus. The carefull Phylition wil rather vie preferuing antidotes to preuent a difease, then healing medicines to cure it; the industrious failer will rather indevour to keepe the water out of the Ship, then labour to pumpe it out: So the discreet Christian must rather present the committing of an offence, then crave pardon for the committing of it, as Cate the Cenfor faid of Aulus Albinus in Aulus Gellius, he must rather forth of his induftry

I loh. 2.1.

Aul Gell noct. Ass.lib. I 1.ca.8 Mat . 25.

Prou.6.1.

Pro 17.18.

Ecclefizz.s.

Pro-14.37.

ftry expect a reward with worthy Nehemiah, then forth of his negligence looke for an indulgence with the vnthrifty feruant, Salomons counfell to a surety is fit for a sinner, If thou have stricken hands with a stranger, and art insnared, make haste to deliner thy selfe; but his method of fafety is more notable, Touch not the band, become not surety for another. If finne and Sathan have enfoared thee, then free thy felfe by Repentance, but if thou be free, avoide the fnare by preuention. First flye from sinne as from a Serpent, as the Sounce of Syrach exhorteth, but if thou haft taken this Serpent into thy hand, reft not till like Moses Serpent it be turned into a rod againe, to scourge thy foule with remorfe; But first (1 fay) flye from it, That the feare of the Lord may be a well spring of life, to avoide the snares of death. Thus was A. dam fore-warned, that he might be fore-armed, not for cure, but for preuention.

preuention. For hee had before his fall onely that commination as a defensitive, In the day that thou eatest thereof, thou shalt dye the death, and not till after his fall that consolation; The seede of the woman shall bruise the head of the Serpent. Which maketh me to disclaime that conceit of learned Zanchius, who supposeth, that Adam was cast into a sleepe, that fo he might be informed concerning the spirituall marriage of Christ and his Church. For this had beene to discouer the remedy, before a sense of the miserie, and to offer an occasion of precipitation, rather then a meanes of preuention. The good Souldier, when he goeth into the field, hath his minde vpon weapons, not vpon wounds, and propoundeth to himselfe a reward of victorie by the hand of his Generall, rather then the benefit of cure by the hand of his Surgeon: so faith Saint Augustine, hostem prasentem enade;

Genel. 1.17.

Genef.3.15.

De oper.Dei. De creat, hominis,lib.1.cap.1.

August.bom. 27.

Ephel. 6.11,17

enade; So doth Saint Paul, Ephef. 6. most amply and excellently stirre vp euery one that will be a Souldier in Christs Campe, to take vnto him the whole armour of God, to relift the Diweil, and to withstand his assaults. and so to manage the combate, that hee meditate nothing but the conquest. It is one of Sathans especiall stratagems, to delude poore sinners with a preposterous course, perswading them lo lift vp their eyes to the hand of mercy, to imbolden them to finne, when they should behold the arme of lustice, to preuent the offence. And, in truth, it is the worlds generall errour, whereby millions of Christians doe betray their foules into the hands of the Diuell; whilest the fore-conceipt of remission is made by them a plaster of prefumption; their accompt of impunitie is a path to impietie, and the hope of a pardon hindereth them from the expectation of a reward. For

For when they are tempted, Attendunt ad mifericor diam, non timent iudiciam. They doe not confider what danger they incurre by yeelding, and what benefit they might have by victory, but presently they think vpon Gods mercy; and they esteeme their sinnes, as Lot faid of Zoar, Is not this a little one, and my Soule Shall line. They say with Naaman, even before they come into the house of Rimmon, God be mercifull unto me concerning this. Thus doe they looke vp to the brasen Serpent, before their foules have beene stung with the fiery Serpent, and they adde prefumption to their transgreffion.

To conclude this point. Behold here, and detest the odious, and preposterous course of the Romanists, who give Absolution vpon intended villanies, and grant pardons and indulgences for paines due to surve sinnes. What is this (I pray you)

but

Augin Pfa. 100

Genef.19.20.

2 Reg.5.18,

Rom. 2,9.

Rom. 2, 10.

but to open a gate and a gappe to all abhomination, and to give poore foules free paffage to hell? And obserue, I beseech you, this safe and fauing method; when you are tempted to sinne, let before you the wrath of God, which is like a flaming fire, and remember, that tribulation and anguish shall be upon euery soule that sinneth. When you are drowsie in Gods service, thinke vpon the bleffed recompence of reward, and confider that to them, Who by continuance in well-doing feeke glory, and honour, and immortalitie, Shall be enerlasting life, that the one may be a happy retentiue from vice, the other a powerfull motive to vertue. And be you affured of this, that he which will not apply the platter of grace to preuent linne, shall with more difficulty obtaine the falue of mercy to cure it; he that hath not indevoured to bring something into the Lords Exchequer for his reward,

ward, shall hardly finde fauour in his Court of Requests, for the obtaining of a pardon. And so much for the Connexion of these words.

The Subject.

Remember me. When almighty God appeared, and spake to the Israelites voon mount Sinai, as we reade in the twentieth of Exedus, they being not able to indure that manifestation of his Maiesty, defired the ministery of man. The same infirmity which changed the ministery, changed also the stile of the Almighty, according to that in the fixt to the Romanes, I speake to you after the manner of men, because of the weakenesse of your flesh. As the Nurse speaketh to her little Babes in an Infants language, so doth almighty God speake to vs, not having so much regard to first proprietie, as our

Exod.:0.19.

Rom.6.19.

our shallow capacity, vling such phrases as this, of his forgetting, calling to his remembrance, and the like, infinite places throughout the passages of sacred Scripture : of which kinde of speeches Chrysoftome faith well, If we confider the eternal Maiestie, indignum fuisset hoc verbum: this speech had beene vnfit, but if we remember your infirmity, Apposite est dictum, it was spoken very fitly. The works of God are incomprehensible, therefore the holy Ghost speaketh to vs of earthly matters in humane phrases, wherewith wee are acquainted, to acquaint vs with heauenly, from which we are estranged. It is enough that the patient receive cure, though he conceive not the property of every ingredience in his medicine; If we be made partakers of the influence of grace, it is well for vs, though we know not the nature of enery dinine constellation; If God doe so remember vs, that he doe

doe vs good, let him expresse it in what phrase he will, let him effect it by what meanes he will: wee must acknowledge his wisdome, and reioyce in his fauour. Men, when they remember their friends, will doethem good, God when he doth his friends good, is faid to remember them. For as in the worke of creation, there went with Gods dixit his benedixit, and with his ordinauit his ornauit, so in the administration of all things with his remembrance, there goeth a Recompense, and with his regard a Reward. But what ? is oblinion incident to that all-feeing and all-fearching spirit, who is able, enen vne actu, in one instant, to take exact and perfect notice of enery obiect, action, and cogitation in the world? Hath God forgotten to be gracious? must he be put in minde of his feruants, that Nehemiah here faith, Remember me? Nothing leffe; for though a woman should forget the childe

Elay 49.15.

Plini hift nat. lib.7.cap.24.

Pfal147.4:

Heft 6.1. Pfolist.

childe of her wombe, (which is so vnnaturall, that it is almost impossible,) yet will not God forget his children. If all kindenesse and compassion were loft in Women, Men and Angels, yet might it be found in our gracious God. Cyrus in Plinie is famous for his strength of memory, being able to call all his Souldiers by their names; but what is that to the exact and infinite memory of almighty God, Who telleth the number of the Starres, and calleth them all by their names? This faculty even in Angels, compared with God, is but as a Star, in Man as a Candle to the glorious Sunne. Yea, what proposition is there betweene things finite and infinite? When King A fluerus could not sleepe, he caused the Chronicles to be turned ouer, where hee found the good service of Mardochai recorded, and hee rewarded it. Behold, hee that keepeth Israel Shall neither slumber nor fleepe. He keepeth

keepeth a Register, and a booke of Remembrance is written before him, for them that feare the Lord. And in this Chronicle, all our good feruice, even every action of obedience is recorded, that it may be rewarded. When men are carefull to remember any thing, they vie to put fome ring, or fome such other thing vpon their finger, or by some such other meanes to reviue and relieue the memory: so the Lord doth grave his children upon the palmes of his hands, that hee may not forget them. And in this sence doth Casio. dorus expound that place in the eight of the Canticles, Set me as a seale upon thy heart, & a signet upon thine arme. Behold, fuchactions and attributes are ascribed to a mighty God, not that he needes any thing to affift his infinite memory, but all this is to inlighten our shallow conceipt, and to help our great infirmitie; and there. fore whereas S. Paul biddeth vs in all things

Malach, 3.16.

Efa.49.16.

Cant. 8.6.

Phil.4.6.

Ang Epift. 121.

things make knowne our case to God: S. Augustine by way of explicatio, saith, Non Deo, fed nobis, Not fo much to informe God concerning our wants, as to confirme our selnes in expectation of a Supply. Thus the remembrance of Gods carefull remembrance must yeeld vs comfort, and the meditation of his gracious fauour, should be a check to our diffidence, a prop to our confidence, and a motive to obedience. Doth God grane vs vpon his hands, fet vs as a feale vpon his heart, and a fignet vpon his arme, and yet we doubt whether hee doth remember vs? Doth God take notice of the Israelites grieuances in Ægypt? Doth he looke vpon them through the pillar of fire; and whilft they are marching, is marshalling their affaires, making the sea a Gallery, and the clowdie pillar a Canopie vnto them, and yet wee doubt whether he doth regard vs? How iufly doe we incur that waighty reproofe

Exod.3.9.

Exod.14.24.

proofe of the Disciples, o yee of little faith? How worthily doe wee deferue to be stiled with the Israelites. A faithlesse generation? But let vs looke vp to the eye of Gods prouidence, and the hand of his protection; let the Remembrance of his care be the Center of our Confidence, and let vs euermore cast forth the holy Anchor of our constant hope in this faire hauen. If we be like the wounded man by the high way side, whom neither Priest nor Leuite regarded, like poore Lazarus at the rich mans gate, whom no man remembred, or like the lame man at the poole of Bethefda, whom no man relieued; Yet let vs remember, that Christ Iesus is our gracious remembrancer in heaven. Lord remember me when thou commest into thy kingdome, faith the penitent Theefe; This day thou shall be with me in Paradise, lath our bleffed Saujour. Behold, he that had not one word of defence for

Mat.6.30.8.26

Pfal. 78.9.

Luke 10.

Luke 16.

Iohn 5.

Luk,23.43,43

Ieh. 11.3.

Aug. in Ioan. Traft 49.

lude verfe 21.

for himselfe, or rebuke for his enemies, hath a comfortable answere for a distressed Soule. When Lazarus was ficke, as we reade in the eleuenth of John, his listers sent to our Saujour this message, Behold he whom thou louest is sicke; Non dixerunt veni (faith S. Augustine) amanti tantummodo nunciandum fuit : They needed not to delire his presence, or crave reliefe it was sufficient to relate their wants, because Christ loued Lazarus. Let vs keepe our selves in the love of God, as Saint Inde exhorteth, then let our prayers be our messengers to heaven, and we shall finde that wee are not forgotten. If we be not prefently relieved, let vs not feare that we are veterly neglected, distulit sanare vt posset resuscitare (as Saint Augustine saith; Christ deferred to restore Lazarus to health, because hee ment to raise him up from death. Gods suspending of his present fauour, is commonly the preparing of a greater bleffing.

bleffing; O tarry the Lords leafure then, waite patiently with Norh: fo shall your prayers, fent forth of a sanctified heart, return from heaven with a comfortable ecche vnto your fouls, like Neabs Dove with an olive branch into the Arke. Doth 10b ferue God for naught? faith Sathan, why no, nor shall any else. Let vs bring in our bills into his Court, and wee shall receive present pay: Christ hath it ready in his hand; Behold (faith he) I come shortly, and my reward is with me, to give every one according to his workes. Bellarmine in his fitt booke De instificatione and eight Chapter, picketh a needelesse quarrell against Calsin : Negare videtur operandum esse intuitu mercedis. Caluin (faith hee) feemeth to deny that the view of reward should stirre vs vp to good workes, but this is a most iniurious imputation: For Calum onely denieth, that the view of the reward should be our principall motiue

lob.t.

Reuel. 22.13;

A motaling

2.Pet. 1.4.

Rom. 8.14.

Pal.116.32.
Quanto purme & carlo vicinius elementum, tanto magu obedit motui cali.

Hof 3 1.4.

motive to good workes, which is most true. For the glory of God must be the primum mobile of our obedience. The fanctified Christian would serve God (though not so chearefully) albeit no reward were promised, though none were propounded. As light substances by a certaine naturall property doe afcend, whereas ponderous doe descend; so the servants of God being made partakers of the dinine nature (as Saint Peter (peaketh) haue as it were, a naturall inclination to diuine actions. Those that are ledde by the spirit of God, can runne the way of Gods commandements. The purer and neerer to the heavens the Element is, the more doth it incline to the motion of the heavens: So the nearer we come to the nature of God, the more propenfly are wee inclined to the motions of his bleffed spirit. If our sanctification were as totall as it is vniuerfall, wee needed not fo much as the Cords of men,

Later to the state of

an qe Toler

A LOW TO BE

men, even the bands of love to leade vs, much leffe the thunder-bolts of Gods indgements to terrifie vs; but the same being onely in part, though in every part, we have need of Gods two spurres, Promises and Threatnings, to excite vs. Further, may it please you to observe, that (Whatfoener our condition be) it is not unlawfull in the actions of obedience, whileft wee seeke the advancement of Gods glory, to have an eye to our owne cternall comfort : As here Nehemiah whilest he remembreth God in fincere obedience, desireth God to remember him by a gracious recompense: For divers subordinate canles may concurre with the principall as fo many entertayles with the maine posts, in supporting the house. Moses that excellent servant of God looked to the recompence of the reward. Saint Paul propoled to himselfe, The Crowne of righteousnesse. Yea our bleffed Saujour had an eye to the glory

Heb. 11.34.4

Heb. 12.2.

a Qui arat, arat
rt metat; qui
pugnat, pugnat
rt rincat, &c.
Chryfoft op, im.
perf. hom. 42.
I. Cor. 9. 10.

glory that was set before him. How much more then had wee neede of the view of reward, that the same may be as a hand to winde up the plummets, and to continue the motion of our obedience. ** Chrysostome saith very well to this purpose, alluding to Saint Pauls words, Therefore doe we sow that we may reape, fight that we may conquer, and conquer that we may be crowned.

Thus is it lawfull both at the end and entrance of our workes to expect and call for our reward, at the hands of our gracious God, to whom we have tendred our feruice, as here Nehemiah doth, saying. Remember

me, O my God.

The Obicet.

P(al. 123.

OMy God] Behold, as the eyes of ferwants looke to the hands of their Masters, so doe the faithfull looke vp to the Lords hand of direction, and bene-

Exod.19

Pfal.103.

Iohn 4. & 6.

benediction. The Cherubins still doe cast their eyes upon the Mercy seate, and their Elogium is, ye Angels that dee his will: Yea, Christ himselfe profelleth that hee came not to doe his owne will, but the will of God, and to finish his worke. Thus fanctified men, the glorious Angels, and the most bleffed Sonne of God, doe all teach vs to tender our service to God, and to confecrate our actions to his glory. As the heavens in their circular course returne to the same point, where they beganne. As created subflances resolue into their materiam primam, out of which they were framed, and as the rivers returne, paying tribute to the Ocean, whence they received their freames: so all our gracious actions must beginne in God, and end in him; as they flow from the Fountaine of his Grace, so must they fall into the Ocean of his glory, according to the Apostles conclusion in the eleuenth to the

ros leri

Rom. 11.74.

the Romans, Of him, and through him, and for him are all things: to him be glory for ever, Amen.

The Lord is the soules Center (without whom shee is like Noahs Doue without rest) and his glory must be the vilimus terminus of our cogitations and actions. Therefore must our light shine before men, that they may see our good workes, and gloriste our heavenly Father. So shall he who is the Creator and Center of the Soule, be also the rewarder of the same, honouring vs whilest we honour him.

All our service is lost, which with the Pharisees wee tender onely to men, but that shall obtaine an immortal reward which is consecrated to God, who will answere our humble Petition with that gracious remuneration, Euge bone serve, Well done thou good and faithfull servant, enter into thy masters ioy. The due consideration of this, maketh Nehemiah

Mat.g. 16.

Mat. 29.23.

Nehemiah stand forth, and offer his Petition to the Lord, not timeroufly quafi Elephanto stipem, as Augustus Cafar laid, but with fingular confidence, claimes an especiall interest in Gods fauour, faying not onely, o God, but o my God. But may 1 not take vp Saint Pauls demaund; Is God the God of the lewes onely? Is he onely Nenemiahs God? Will bee ingroffe Gods fauour to himfelfe alone? Chryfostome answereth this very well, The feruants of God (faith he) speake thus, Non concludentes eins Dominium, fed amorem amensum declarantes: They doe not hereby confine Gods boundlesse Jouer aignty, but rather expresse bis exceeding love and mersy. This is the vfuall tenour of Saint Pauls gratulations throughout his Epistles, I thanke my God. By which affixe he plainely sheweth; that his hope is firmely fixt in God. Thus doth Damid in many places, but especially in the two and twentieth Pfalme, where hee

Sucton in vita Ang. Cafaria, Cap.53.

Rom.3.29.

Chrys. in Genef. Hom.39.

Rom-1.8.

1 Cor. 1.4. Phil. 1.3. Pfal-12.1.

Chryfirbi fupr.

Aguis. Super

1.

Pfal.34.15.

Genelity.

Exod.9,23.

he doth ingeminate the Phrase, as it were doubling his files, crying out, My God, My God, why haft then for faken me? Yea, thus all the feruants of God, as Chrysoftome Saith, doe forth of their zealous affection appropriate God to themselues; and reason. For though all the world be the Lords vassals, yet is he the God of the faithfull in a three-folde speciall respect, as the Schoole-man faith. First, Jecundum specialem curam, Secondly, se. cundum Specialem cultum, Thirdly, secundum speciale pramium. Secundum specialem euram, In respect of hisespeciall care and prouidence, For the eyes of the Lord are upon the righteous, and his eares are open vnto their prayers. When fire and brimflone turned Sodome and Gomerrah into ashes, the Lord delivered righteous Lot. When the dreadfull fire & haile did burne and batter Ægipt in the land of Goshen, in the habitation of Israel there was no hayle. When the general

general deluge made the world a fishpoole, Noah found grace in the eyes of Gen. 6. 8. the Lord. Loe, thus shall the man be blest whom God will fauour. Secundum specialem cultum, In respect of their especiall homage and religious service they doe to God. For Religio, (as Saint Augustine, after Lattantius retracting his owne etymon, faith) is a religando, because it is the bond of that mutuall league betwixt God and Man , I will be their God, and they shall be my people. In this fence God is called the God of Abraham, and the God of Israel; God chooseth to himselfe the man that is godly. As for the wicked, and workers of iniquity, who make their chefts their Temples, their backs their Altars, their bellies their Gods, that they may facrifice vnto the same their Pride, their Couetou fnesse and Luxury, the Lord will professe concerning them. Depart from me I know ye not. Secundum speciale pramium, In respect

August. Retract. lib. 1 . cap. 13.

Ierem. 31.1.

Pfal. 4. 3.

Mat. 7. 23.

3.

Genefis, I.

Chrysoft. in Gen.

Pfal. 34.10.

I Cor. 3.22.23

Iohn 20.28.

respect of his especiall reward; for To he faith to Abraham, of whom he had made an especiall choyse, Ego sum merces tua admodum ampla, I am thy exceeding great reward. Well might the Lord call his reward multam de valde multam, exceeding much and many, as Chryfostome faith: For they that feare God want nothing that is good. Whether it be Paul, or Apollos, or Cephas, or the World, or Life, or Death Whether it be things prefent, or things to come, they are all yours, because you are Christs, and Christ is Gods. Seeing then that God is the God of the faithfull, in these especiall respects, let every faithfull Christian in especiall manner apply God to himselfe, and fay with Thomas in the twentieth of John, My Lord and my God. This particular application the Romanifts cannot abide, they count it vaine prefumption, and why? because men of all sorts, though very different

different in conversation, will appropriate God to themselves, when some of them must needes be deceiued. Their argument is like this. Fooles and mad men may be deceiued in apparant truths, therefore wife and judicious may. The Frantique Athenian was ready to arrest for his owne enery thip that arrived, therfore no fober minded Merchant knew his owne. If our expectation of reward were grounded vpon merits, as the Papifts is, we might juftly stagger as they doe, (for Bellarmine confesseth, that no man without especiall revelation, can be sure that be hath. true merits:) but for as much as our hope bath her dependance vpon Gods mercy, and Christs merits, we may without wavering approach before the throne of grace, and cry Abba Father. Surely I should the lesse meruaile at this Romish doctrine, if Bellarmine and other Papists did not teach, that the foules in Purgatory haue

Nemo absque reuciatione certò sigre potest se habere vera merita. Bellar de Iustissic. lib. 5. cap. 7.

Rom.S,

Bellarm de Por-

Rhem, Annes, in

Rom. 8, 16.

Augustin. Pfal. 32.

haue an infallible certainty of their falnation. For, admitting a Purgatory, no probable, no possible reason can be given, how they should come by this certainty, except they be more beholding for the same to the internall spirits, then they have beene to their wretched teachers. But leauing them to their vanities, let vs finde by a diligent scrutiny, that we have the spirit of God witnessing with our spirits, that we are the sonnes of God, as the Apostle speaketh. For then may we fay with Saint Augu-Stine, Dicat anima mea, Deus meus es tu, qui dicis anima mea salus tua sum. Seeing that God faith to my foule: I am thy saluation, let my soule reflect upon God againe, and say thou art my God. Seeing that Christ hath made vs a plaster of his precious bloud, let vs apply the same to our wounded foules; feeing he hath procured our pardon, let vs get it vnder the great feale of his bleffed Spirit; This is his

his will, who having given vs the legacy of eternall life by his last Testament, would have the same severally transcribed by the preaching of the word, and particularly sealed to vs by the bleffed Sacrament. Beleeue me my brethren, It is no confused apprehension of Gods mercy, that can yeelde any sound comfort. But as when Elizeus applied his eyes to the childes eyes, his hands to his hands, and his mouth to his mouth, then the childe revined. So the particular application of Christs merits hath life in it, it reviveth our dead foules, and relieueth our daunted spirits. Hence we have the benefits of protection, of benediction of confolation; Christ lefus fendeth that meffage to vs, Goe to my brethren, and fay vonto them, I fend to my Father and to your Father, to my God and to your God. We make our boast of God all the day long. Yea, hence it is that wee approach with boldnesse into his glorious pretence

2 Reg.4.

Ich.10.17.

Pfal.44-9.

sence, calling for the reward of our obedience with Nehemiah; Remember me, O my God, concerning this.

The Motine.

Concerning this] That is in the hypothetis, concerning the obfernation and fanctification of the Sabbath, a matter of fingular moment, a duetie of great neceffitie. The foure Commandements of the first Table are most divine, like the foure streames in Paradife, whereof this is the last, but not the least, like Ioseph, who being the youngest, prouided for his elder brethren. For fo is this present fourth Commandement a meanes of the better obseruation of the three precedent. It standeth betweene the two tables, like the sensus communis, betweene the external and internal fenfes, and is seruiceable to both. I may truely fay, that where the Sabbath

is not fanctified, there is neither a found Religion, nora Christian conuersation to be expected. How God esteemeth the strict sanctification of the Sabbath, may appeare by the exact delivery of the Commandement. For he bath fenced it about like mount Sinai, with her markes and bounds at the delivery of the law, that no prophanenesse might approach neare vnto it. First, by his watch-word, Remember; Secondly, by his bountie, Sixe dayes thou shall labour, and doe all that thou hast to doe. Thirdly, by his foueraignety, It is the Sabbath of the Lord thy God. Fourthly, by the latitude, Thou, thy Sonne, thy Daughter, thy Man-fernant, thy Maide-fernant, the Stranger that is within thy gates, must sanctifie it. Fiftly, by his example, The Lord rested the seamenth days Laftly, by his benediction, He blef. Sed and Sanctified it. The fixe markes are like the fixe water-pots in the fecond ioning (1

Exod.19.13.

fecond of John, Fill them vp to the brimme with a holy observation, then draw out and carry to the Mafter of the Feaft, even to Iefus Chrift, the Lord of the new Sabbath, Remember, I say, to sanctifie the Lords Sabbath, and then may you say with confidence, Remember me, 0 my God, concerning this. Yea, the same shall be vnto you a pledge of the eternall Sabbath in the Kingdome of heauen, which shall be a day without euening, and shall yeelde you rest without labour, and ioy without ending.

When Almighty God had made the heavens and earth, hee placed Men and Angels in the same as his Tennants, to bring him in the rent of obedience: And though wee be much impouerished in our spirituals estate, and the graces of God confiscate through Adams fall, we must every one of vs bring in something to the Lords Exchequer, like the If-

raelites

raelites to the Tabernacle, of which we may fay, Remember me, Omy God, concerning this. When Abraham went to facrifice Isaac vpon mount Meriah; When Mefes for looke the pompe of Pharaohs Court to fuffaine affliction with Gods people; When Obadiah hid and relieved the Lords Prophets; When lob caused the loynes of the poore to bleffe him; When Mary Magdalen washed our Saujours feete, and wipte them with the haires of her head, every one of these had whereof he might say, Remember me, O my God, concerning this. Yea, he that gives but a cup of cold water for Christs Sake, may looke for his reward: Behold what comfort shineth from hence to you Fathers and Brethren, who have spent your strength in the service of God, and the conversion of sinners, great is your reward in beauen; You shall shine as Starres in the firmament for ever and ener.

Genel.23.

Heb. II.

r Reg.18.

lob 31.

Luke 7.

A or the

Gun. 38.20.

Mat, 10.42.

Dan,12. 3.

R

561

What

Genelias

* So Tremel.
doth well tranflate DINProudings.
impune.

Acts 10.4.

Luke 7.

Gen. 18.20.

PLACE BOLDS

What shall become of those vile wretches, who have devoted themfelues to all villanies, and even fold themselves to worke wickednesse? These may conclude the acting of their wicked designes, without * dread or danger of punishment, as it is in the first of the Properbs; but assuredly all their foulences must be remembred, and their impieties punished. As the Prayers and Almes of Cornelime did pearce the heavens for a bleffed reward, fo the pride and luxury of Sodome did cry out thither for a dreadfull revenge. Aswell the stony hearted men that scott at Christ, as the tender hearted women that wept for him, as well those that buffetted him, as those that embalmed him, aswell he that spat in his face, as shee that powred the boxe of oyntment on his head, shall be remembred, the one indeede to their endlesse honor, the other to their perpetuall shame and contempt. Yea, those that with the

Mat.25.25.

the vnfruitfull feruant have hid their talents : those that have beene such niggards vnto their owne foules, that they have not prepared some acceptable service to present the Lord withall, whereof they might fay, Remember me, O my God, concerning this, euen concerning this they shall be remembred; For the Lord shall fay of them, take and binde that vnprofitable feruant, and cast him into vtter darkenesse; hee shall say to them as Abraham faid to Dines; Sonne remember that thou hast in thy life time receiued thy pleasure; Now ne guttam, qui ne micam; Thou which wouldest not give one crumme of bread to relieve poore Lazarus, shalt not have one drop of water to coole thy tongue. Many there are who by carnall proiects, as building and purchasing for their posteritie, thinke to make their houfes famous, and their memories eternall, as David well observeth. Thefeare like Nere, of whom the Historian R 2

Luke 16.

August:

Pfal.49. 1 1.

Sueton in vita Neron cap. 55.

Ita Iunius in Gennes. 2. Solini er torem corrigens.

Historian saith; Erat ei aternitatis perpetua j fama capido, sed inconsulta; He did affect eternall fame but be tooke no wife course to effect it. It is like Davids censure in the thirteenth Verse of that Plalme, This their way vttereth their foolishnesse. And no meruaile, for God dealeth with them as the Ephelians dealt with Eroftratus, who would be famous by burning the Temple of Diana; As they enacted a law, that no man should speake of Erostratus; so almighty God enacteth a law of oblinion against these carnall minded men, their memoriall perisheth for euer. This land did once so over-flow with charity to the Church, that the statute of Mortmaine came in like the Riners Euphrates and Tigris to Babylon, to preuent the rankenesse of the foyle. But there came a time, when that statute repealed was, like Nilus fet at liberty for the watering of Ægypt. Though bleare-eyed Leah be

be more fruitfull then beautifull Rachel, Superstition commonly more sumptuous then true Religion? yet if you consider the Hospitals, Grammer Schooles, our admirable Library, our Colledges builded, enlarged, and augmented with indowments, and other workes of charitie, fince the light of the Gospell, bleffed be God, we may well fay that Gedeons fleece hath beene watered as well as his floore. Our age hath yeelded gracious Dorcases, who have beene full of good workes and almes-deedes : and worthy Centurions, who have loved our nation, and builded vs Synagogues. All these instruments of Gods glory may come with comfort into the Lords Exchequer, and for every one of their worthy acts, may fay, Remember me, 0 my God, concerning this. Though some, perhaps, will be ready to mutter forth with Indas, quorsum bac profusio? What needeth this waste? R 3

Iudg. 6.

Acts 9.

Luk.7.

Iohn 12.4

Genef.37:

Mat. 26.13.

Renel 20.12.

waste? Yet others, I trust, will say with Iacob, sit up and eate of my vemison, that thy soule may bleffe me. Surely our soules shall ever blesse these worthies; both present and succeeding ages shall eternize their memorable acts, folong as the Gospell is preached here amongst vs,, which (I trust shall be so long as the world standeth.) This which they have done shall be spoken for a memorial of them; as our Saujour faid concerning the Woman with the boxe of ointment. Their name is like a good ointment (as Salomon faith) the sweete perfume whereof, when they are gone forth of the roome of this present world, shall be fresh and redolent, euen to the children yet vnborne. Yea, when timber, stones, and bookes shall all be worne and dissolued, the bookes of heaven shall be opened, where all their monuments of charity are written in a most indeleble Character, and shall be recompenced with an vnualuable

.IS. 2 9 11

Million.

r.3 mil

vnualuable reward, euen an erernall Deberate, Cal John Yvolg To enword

And all you who heare me ar this day, let my counfell be acceptable vnto you; get something, for which the Lord may remember you, and the remembrance whereof may be a comfort to you at the houre of death, prouide with Ioseph in the time of plenty against the day of scarsity; the night commeth when no man can worke. Be of Vlyffes minde in Euripides, Tumbor of Establia av ağıspluer tor enov ogazoz; Let me see my tombe honoured whileft I am aline. God loues a living facrifice, and a chearefull giver. Thinke with Titus Vefpaan you have loft that day, wherein you have not done some good. O what a bleffed houre shall that be, wherein your foules shall expire with Hezekias words, I beseech thee, O Lord, remember how I have walked before thee in truth, and with a perfect heart, and have done that which is good R 4

Iohn 9.

Eurip, in Hecu-

Rom12.1. 2 Cor. 9.7.

Efay 38.3.

Indg. 5.21.

Pfal.116.7.

I Tim. 6.7.

Reucl. 14.13.

in thy fight? Then may you fay with Deborah, O my foule, thou hast marched valiantly. Yea, then may you fay with Dauid, returne vnto thy reft, 0 my Soule for the Lord bath rewarded thee. Death is the worlds firit doore-keeper, and will fee, that as you brought nothing into the world, so you shall carry forth nothing againe. Yet can he not hinder you from that happinesse which the Oracle of heaven hath proclaimed, Bleffed are the dead which die in the Lord, they rest from their labours, and their workes follow them. Consider I beseech you, that onely your good workes, will be your companions to heaven, They Shall be your honour in life, your comfort in death, and your crowne at the last Refurrection: And so much for the first Petition.

Courage and Local and

The

The second Petition. 1. The matter of it.

Lutarch and divers other Historians report of Manlim Torquatw, that when his sonne Manlius, contrary to his Edict, had valiantly encountred, and flaine an enemie. he first crowned him for his valour, and then beheaded him for his difobedience. So standeth the case betweene God and vs; whileft he feeth something in vs which may be rewarded, he findeth something also which deserveth to be punished. As Saint Augustine saith, Nist Deus per misericordiam parceret, non inveniret quos per iustitiam coronares: Except God should spare ws in mercy, he should finde none whom he might crowne in instice. This maketh Nehemiab, when he hath cryed out, Remember me, O my God, concerning this, to adde this next Petition, and pardon mee according

Plutarch in vita Quint, Fabij. Max.

Auz.in pfal. 100

Pfal. 103.4:

Genel.47.

שאת

Pal.85.10.

Ambrof. lib. 7.

according to thy great mercy. Desiring not to be Rewarded with young Manlius in strictuesse of instice, but as David prayeth, to be crowned with mercy and louing kindnesse. If thou dost well shalt thou not be accepted, faith the Lord to Kain ? Or as Tremelius translateth it, Nonne erit remisio, shalt thou not be pardoned? The Hebrew word yeeldeth both fignifications, the present text doth challengeboth; For Gods Remission and his Remuneration, like Mercy and Truth must meete together, like Righteonsnesse and Peace they must kisse each other. According to that of Ambrose, Arbiter omnium dedit & pietati pramium, of infirmitati remedium, The Judge of all the world hath provided both a reward for piety, and a remedy for infirmity. Thus Daniel commech into the Lords Court, where having deepely deplored the Israelites misery, and earnestly implored the Lords mercy, hee knitteth vp his Petition

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inthis manner : We doe not present our Supplications before thee (O God) for our owne righteousnesse, but for thy great tender mercies. Thus 10b dareth not stand to his tryall at the barre of Gods Inflice, but will call for a Pfalme of mercy, and will supplicate his judge. Infinite are the places, throughout the paffages of facred Scripture, where the most fanctified fernants of God doe confesse their infirmities, disclaime their merits, and appeale to Gods mercies; and reason. For as S. Augustine faith, Woe to the most laudable life of men, if it be examined in strictnesse of instice. Suppose (beloned) we be not conscious to our selues of any groffe finnes; that wee have neyther the crying finnes of the Sodomites, nor the crimson sinnes of the Israelites, nor the

bitter sinnes of Simon Magus; Yet a-

las many are the infirmities of our soules, many the deformities of our lines, yea many are our secret sinnes.

Dan 9.18.

Tob 9.15.

Genef. 18:

Efa. 1. AA. 8.

In

Píal, 130.3.

Chrys,in ps. 130.

Iob, 23.4.

lob,40,2.

In our bestactions we scatter many imperfections, and still we faile, eyther in the end, the matter, or manner, or measure of our obedience. So that if our best actions should come to a strict tryall, Lord, how ignorant would our knowledge be found? How froward our patience? How superficiall our Repentance? How proud our Humility? How wavering our Hope? How fraile our Faith? How cruell our Mercies? Wee may well fay with David, If thou, O Lord, be extreame to marke what is done amisse, who can be able to stand? Vtique illud quis nullus eft, faith Chryfostome, Surely, that who, is no body at all. 10b indeede in the vehemency of passion desireth to dispute his case with God; but vpon cold blood God biddeth him gyrd up his loynes, and arme himselfe with arguments. For he knoweth that Tob is not able to answere one of a thousand, but must come into the Lords

Lords Court of Requests with this Petition. Pardon me according to thy

great mercy.

Pardon me] The Hebrew word recusah; being derived of Casah, to hide, doth very well expresse the manner and nature of our pardon. For according to the vie of the word in the facred Scriptures, it may have reference eyther to Gods eye or his Act; His Eye, and then it noteth his conniuence, like that in the feaventeenth of the Acts. Unegeldar o DeG. God winked at. His Act, and then it implyeth the couering of our finnes, with the mantle of Christs merits ; and both import an absolute pardon, without relation, to merit, punishment, or satisfaction; and indeede it is as opofite to them, as the two tropicks are to another, as contrary as Fire is to Water. This Pardon is expressed in the Scripture with great variety of the like phrases. Sometime God is faid to paffe by our finnes,

חסה רחרסה

A&.17.30.

Pfal.32.1.

sinnes, Amos 8. To put them away, Ela 44. To cast them into the Sea, Mich. 7. To forget them, Ierem. 21. Not to mention them, Ezech 18. To wash them away, Psalm. 51. To cast them behinde his backe, Esay 38. To couer them, Pfal. 32 and to pardon them, as it is here, and in many other places. Thus God passeth by our sinnes, as though he faw them not. Putteth them away, that they hurt vs not. Casteth them into the Sea, that they drowne vs not. Forgetteth them, fo that hee punisheth them not. Doth not mention them, as though they were not: washeth them away, that they defile vs not : Casteth them behinde his backe, as though hee regarded them not : Couers them, that they appeare not, and pardons them that they condemne vs not. Behold here an absolute pardon, for our fingular consolation, and the Papists extreme confusion: For they depend vpon a ridiculous pardon of the sinne with refer-

referuation of the punishment, wherein they would make God an hypocrite like themselues, with their mentall referuation : To whom I may fay in Daniels words to Nebuchadnezzar : Let the dreame be to them that bate thee, and the interpretation thereof to thine enemies: fo let this pardon be to all trecherous and incendiary Papists, and the referuation of punishment to them who are enemies to the grace of God, and our gracious Soueraigne. Miserable, O miserable were our condition, if our pardon were not absolute; For as one bad humour left vnpurged may be the death of the body, one small cranny vnftopped may be the drowning of the shippe: so the least sinne vnpardoned must needes be the death, and drowning both of fonle and body in the lake that burneth with fire and brimftone for ever But bleffed be God, we know that Christ lesus bath fally satisfied the instice of

Dan.4.16.

Colof.2.14.

God, cancelled the bond of our

debts, and washed vs in his precious

Reuel.1.5.

Bern.in Cant. Serm. 22.

blood. Hee was condemned that we might be instified, hee was punished that we might be pardoned, Non gutta, sed unda sanguina largiter per quing partes corporis emananit, as Bernard faith; There flowed out of fine parts of his body, not droppes, but even streames of blood, that with him might be plenteous redemption, and be might redeeme Israel from all his sinnes. Auant therefore to the Merchants of Rome with their stained Merits, their superarrogant workes of supererogation, their blasphemous satisfactions to God. What needeth there amiserere, where there is a mereri? What neede is there of mercy, where there is merit? A man may fitly fay of thefe men, as Bernard Speaketh of the boafling Pharifee, Nimirum plenus eft, nes habet in eo gratia Dei locum, surely these men are so full of their merits, that they have no roome for Gods mercy.

Againe,

Bern Annunci. Domini, Serm. 3.

Againe, how miserable is the condition of those men, who doe daily run through as many groffe fins, as there are fignes in the Zodiacke, yet haue no power to finde remorfe, or feeke for remiffion? and those who in flead of this humble Petition. Pardon me according to thy great merey, do take vp Kaines desperate complaint, My Sinne is greater then can be pardoned. Farre, O farre be it from vs. thus to abuse Gods mercy. Let vs be truely penitent for our finnes, and then let vs put vp our Petition, and craue pardon for the same, yea let vs neuer be quiet, till wee haue our quietus est, euen a generall acquittance for all our transgressions. And here againe I must briefly aduertife you, that you must resume the former compellation to this Petition, Pardon me, O my God. It is odious to God, and dangerous to men, to feeke for Romish indulgences; it is impious to thinke that wee may

Gene.4iT3.

Pfal.39.8.

Reuel.1.5.

Bern in Cant, Serm, 22.

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Bern Annunci. Domini Serm. 2.

Againe,

Againe, how miserable is the condition of those men, who doe daily run through as many groffe fins, as there are signes in the Zodiacke, yet haue no power to finde remorfe, or feeke for remiffion? and those who in stead of this humble Petition, Pardon me according to thy great merey, do take vp Kaines desperate complaint, My Sinne is greater then can be pardoned. Farre, O farre be it from vs, thus to abuse Gods mercy. Let vs be truely penitent for our finnes, and then let vs put vp our Petition, and craue pardon for the same, yea let vs neuer be quiet, till wee haue our quietus est, euen a generall acquittance for all our transgressions. And here againe I must briefly aduertife you, that you must resume the former compellation to this Petition, Pardon me, O my God. It is odious to God, and dangerous to men, to seeke for Romish indulgences; it is impious to thinke that wee may

Gene,4:13.

Pfal.39.8.

Bernardino de Busto.

Gabriel Biel in Canone Missa.

Efa43.25.

2 Sam, 12.13.

may appeale from God to the Virgin Mary for mercy. It is blasphemous to affirme, that Christ hath imparted to his Mother the diffefing of merey, and referued to himselfe onely the dispensing of Iustice, as certaine Papilts teach. Hee that rewardeth vs, must also pardon vs, according to that of Efay, 1, even 1, doe put away, doe put away thy iniquities; Here that I, so redoubled, is emphaticall, and exclusive, as it is in the eleventh Verse, I, even I, am the Lord. I, even I, as if he should say, I, and none but 1. We indeede by preaching of the word may draw your pardons, but God in mercy must grant them, and by his spirit must seale them, according to Nathans words; Dominus transtulit, the Lord bath put away thy finne.

Giue me leaue in a word or two, to passe from the act to the person, Pardon me. Me; here the comfort is more ample and excellent in the ori-

originall, then in our translation, and no maruaile, for no translation can keepe a proportion quoad pondus with the originall, the Hebrew which we translate me, is gnalai, open me, or over me, as if hee should say, let thy pardon protect me, and let thy mercy be spred ouer me, like the glorious Canopie of heauen. Let it be like the clowdie pillar, which was as a vaile and couering to the children of Israel. So that Nehemiah craueth here a protecting Pardon, both a protection and a Pardon, and the Lord granteth them both in one Patent's like Davids wordes in the fift Plalme, For thou Lord wilt bleffe the righteous, and with favour will compasse him as with a shield. Here also the Hebrew fountaine runnes fuller of divine comfort then the English streame, for the Hebrew word fignifieth to compasse with a crowne. Thus with Gods pardon there goeth his protection. Sa

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Pfal. 5.13.

חעטרבר

tection, with this protection, his crowne and benediction, & all these comforts doe flowe from the fountaine of his mercy, as it followeth; Pardon me according to thy great mercy.

The manner.

Hen I come to speake of the mercy of God, I enter into a Labyrinth without end, and diue into an Ocean without bottome; It fareth with mee as with the traueller, who hath farre to goe and little time to spend, but let mee craue your patience, and I will haft to the end of my iourney. The word Kesed here translated mercy, plus est quam soeyn, saith a learned Linguist, it is more then naturall loue, which you know runneth with a strong current; Therefore when you heare of Gods tender mercies, thinke vpon the affection of a tender hearted mother, and remember yet, that the mercy of God doth as farre furmount the same, as the re**splendent**

S.Pagn. è Rab. Kimchi, splendent Sunne exceedeth the little sparke of fire in brightnesse. No
man hath seene God at any time,
yet hath he manifested himselse vnto vs by his Sonne incarnate, Per cuius vulnera patebant viscera, through
whose side wounded with the speare,
you might behold the bowels of compassion wounded with love.

Gods mercy feldome goeth alone, but vsually it hath some epithet annexed to it; as here it is called his great mercy. Rab, & quantitatise qualitatis est, say the Hebrews, so that it comprehendeth all whatfoever bath excellency in quality, or amplitude in quantity. It is Kerob cafdeka, fecundum multitudinem, according to thy many mercies, as divers doe translate it, or secundum magnitudinem', according to thy great mercy, as here we reade it, and neither amiffe. For as the Hebrew word, fo Gods mercy have both the discreete and continued quantity. When Jacob

Bern. in Cant. Serm, 61.

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בדב חסרד

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Bern. in Cant Serm. 61.

בדב חסרד

1 Cor. 1.3.

Ephel.2.4. Exod. 20.6: P(al.51.1.

had got the bleffing of Isaack, as we reade, Genes. 27. Esau said to his Father in the anguilh of spirit, Hast thou but one blessing, blesse me, euen me also my Father : Yet the good old man, though an indulgent father, had but one that was worthy the name of a bleffing. But happy are wee, our heavenly Father is not so penurious. He hath more then one mercy, he is πάτης των οικτιςμών. The Father of Mercies; and the God of all consolation; He is rich in mercy. He hath mercy for thou fands. He hath a multitude of mercies. It would aske much time to manitest this, through the whole mine of facred Scripture; I will onely bound my speech within a few rich veynes of Ore, in the Pfalmes. In the 50. Plalme you shall finde Gods preuenting mercy; In the 23. his following mercy; In the 40. Plalme his tender mercy; In the 119. his reuiuing mercy; In the 26. his redeeming mercy; In the 6. Plalme his bealing mercy;

mercy; In the 86. his confirming merof, In the 103. his crowning mercy. If I (hould spend many houres in recompting the particular mercies of God, and had that * Heptaphon of Olympus, yea the tongue of men and Angels, you might fay vnto me vpon the close of my speech with the Queene of Sheba, Thou bast not told us the one halfe. Behold, so abundant are the mercies of our God. and therefore, poore finners neede not come to this bleffed fountaine, like the people to the poole of Bethelda, one at once, but be they as many as the starres in the firmament, or the fands on the fea-shore, let them approch together to the Mercy-seate and they shall finde, that God hath in readinesse a mercy for every milery, as it were a prefent falue for every fore. The Lord keepeth a continuall Iubilee; his Court of Chancery standeth alwaies open; his cuer-flowing and ouer-flowing foun-

* That yeelded feauen Ecchoes.

1 Reg.10.

Zach.13.1.

Reuel, 22,17:

Short and Y *

a Regula.

fountaine, is still set open for sinne and for uncleannesse. Where the spirit and the Spouse say come, and let kim that is a thirst come, and let who soeuer will come, and take of the water of life freely.

Pfal.86.13.

PG1.36.5.

Pfal, 104.34.

Pfal. 98.4.

Againe, as Gods mercies are many in the discreete, so are they great in the continued quantity: Yea they are exceeding great, 1 Sam. 24.14. Gods mercy (as one faith well) hath all the dimensions. Thy mercy, O God, reacheth wonto the heavens; there is the beight of his mercy. Great is thy mercy, and thou hast delinered my soule from the lowest hell, there is the depth of his mercy. The earth is full of thy goodnesse, there is the breadth of his mercy. All the ends of the world have seene the saluation of our God, there is the length of his mercy. Yea, the mercy of God is transcendent, and beyond all dimension, and no more possible to be comprehended by vs, then the heavens to be compassed with

with our spanne. Therefore when Saint Paul doth pray, that the Ephefians may know the lose of Christ, according to these dimensions, he addeth, which passeth knowledge. Ephel.3.18.19. Though God be excellent in all his workes, yet is his glory most eminent in his mercy. His punishing rod is of Inory; but his Mercy-Seate of pure Gold. Gods mercy must needes be great, which extendeth it selfe in fome fort, even to bell and to the damned. First in his patience towards: the veffels of wrath, waiting for their conversion, till he be pressed asit were a cart under sbeaues. Secondly in his indulgence in punishing a sinner. For whereas ex fe materiam fumit miferendi, (as Bernard faith.) He taketh occasion, onely forth of his owne goodneffe, to shew mercy: yet no mans finne is punished without his inft demerits. Thirdly, even to the damned in hell, there is a prinatine mercy extended, quoad intensionem, though

Pfal. 2.9. Exod. 25.17.

Rom. 11,23.

I.nke 6, 26.

Colols

Amos 2,13.

Inflimilib. 12.

Aug.Medie.38.

Pfal. 130.1.

wound, except you will be like desperate Porus, who would not suffer his wounds to be dreft. We reade in in the fixe and fortieth of Ezechiel, that they which went into the Temple at one dore, were commanded to goe forth at another. It is no improbable conjecture, that they might not turne their faces from the Mercy-feate. That is an excellent speech of Augustines, or rather Anfelmes. Et si Domine, ego commisi vnde me damnare potes, tu tamen non amififti onde me faluare potes : O bleffed Lord, though I have committed those transgressions, for which thou maiest condemne me : yet thou hast not lost shofe compassions, by which then maiest fane me. Out of the deepe have I called onto thee, O Lord, faith David; Abyffus aby fum invocat, faith Bernard; One deepe calleth open another, O let the deepe of misery, callimpon the deepe of mercy. If your fonles were in fuch a ftraight, that you faw hell opening her

her mouth vpon you, like the red Sea before the Israelites; the damned spirits pursuing you behinde, like the Ægyptians; on the right hand, and on the left a thousand dreads and dangers, yet would I say vnto you in Moses words, stand still, and behold the saluation of the Lord: For he that putteth his trust in the Lord, merey imbraceth him on every side.

This mercy of God is like the Sanctuary to the legall offendour, like Mount Ararat to Noahs toffed Arke, like Noahs hand to his weary Done; like Assure golden Scepter to the happy petitioner. O come then, and with Queene Hester touch the top of this Scepter, so shall you be received with her into the Kings presence, yea into the Kings presence, yea into the Kingdome of heaven; where all your petitions shall be turned into gratulations, your prayers into praises, and your Elegies into Hallelujaes; which mercy the God of all mercies grant vs

Exed.14.

euen

Pfal.32.10.

though not quoad terminationem pana. For though their torments be dolefull, caselesse, and endlesse, yet wee must not thinke but that almighty God, in his infinite power, was able to have inslicted greater.

Behold then (that I may finish my speech concerning this infinite. subject) yea come hither I beseech you, and receive a fingular prefident for your imitation, and a foueraigne platter for your consolation. Here is a worthy president. Be you mercifull (faith Christ) as your Father in heaven is mercifull. How that is you have heard; and if you will have the same contracted, the Apostle hath done it. As the Elect of God put on tender mercies, even the bowels of compassion, as the words import. So shall you be mercifull like your heavenly Father, whose foule was griened for the misery of Israel. Mifericordia bic babes landem of in die Indicij dgnoda

Luke 6.36.

Colol3.12. 5πλάγχνα δικτιςμῶν.

Iudg.10.16.

Ambrain Tit. 3.

tu Cin lib. 12.

Iudicij coronam (faith Ambrose.) Mercy even in this life is praised, and at the day of Indgement it shall be crowned. But he that hath beene pardoned ten thousand talents, and will take his brother by the throate for a hundred pence. He that bath paff fed ouer the bridge of mercy himselfe, and will pull it vp to another, shall one day finde Saint James his faying true; There fall be indgement mercilese, to him that shewes no mercy. Againe, behold here a soueraigne plaster against despaire (for there is no Christian here this day, but in some measure he hath neede of this, except his foule be subject to the Cantery) though your finnes be great (if you be penitent,) yet remember that Gods mercy is greater; If they bemany, consider that Gods mercies are more. If your foules be pittifully wounded, God bath here his tender mercies. The plaster is neither too weake, or little for the wound

Iam. 1, 13.

Sp till through

Inftimilib. 12.

Aug.Medie.38.

Pfal. 130.1.

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Exed.14

Pfal.32.10.

even for Iesus Christ his sake, our alone Saujour and Redeemer, to whom with the Father, and the holy Ghost, three persons and one immortall God, all honour, power, praise, Maiestie, and Dominion be rendred, and ascribed by all the servants of God in heaven, and in earth; this day and for ever. Amen.

AMEN.

I f and

FINIS.

12 JY 64

della cini escal. La lond**e**lla ci

